NATIONAL COUNCIL

OUTLOOK

APRIL 1958

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Religion Helps Prepare Indians for Adult Life

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

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New York 10, N. Y.

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To manifest the common spirit and purpose of the cooperating churches in carrying out their mission in the world.

To do for the churches such cooperative work as they authorize the Council to carry on in their behalf.

To continue and extend the work of the interdenominational agencies named in the Preamble of the Constitution, together with such additional objects and purposes as the churches through their representatives in the Council from time to time agree upon.

To encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

To foster and encourage cooperation among the churches for the purposes set forth in this Constitution.

To promote cooperation among local churches and to further in communities, states or larger territorial units the development of councils of churches and councils of church women, in agreement with the Preamble of this Constitution.

To establish consultative relationships with National Councils of Churches in other countries of North America.

To maintain fellowship and cooperation with similar councils in other areas of the world.

To maintain fellowship and cooperation with the World Council of Churches and with other international Christian organizations.

THE COVER

The *Outlook's* cover portrays a modern Indian American—Irene Ann Dahozy in her bright blue satin skirt and rose velvet blouse at a festival at Intermountain School in Utah. Like other teen-agers, this Navaho girl prefers sweater, wool skirt and loafers as she goes to school each day.

For the latest on the fast-growing Indian American population in the U. S. turn to "Living in Two Worlds" on page 4.

Vol. VIII, No. 4, April 1958

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

34 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Armenian Church of North America, Diocese
Augustana Evangelical Lutheran Church
Christian Churches, International Convention (Disciples of Christ)
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Ukrainian Orthodox Church of America
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Evangelical and Reformed Church
General Council of the Congregational Christian Churches
United Lutheran Church in America
United Presbyterian Church of North America

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Rainbow Over Calvary

By Edwin T. Dahlberg

President of the National Council of Churches

"A PARABLE of the beautifying of disaster" the Niagara River was called some years ago by the late William T. Ellis, widely known Bible expositor and writer of syndicated Sunday school articles for the daily press. Addressing a convention of Christian laymen at Niagara Falls, N. Y., Dr. Ellis said in part:

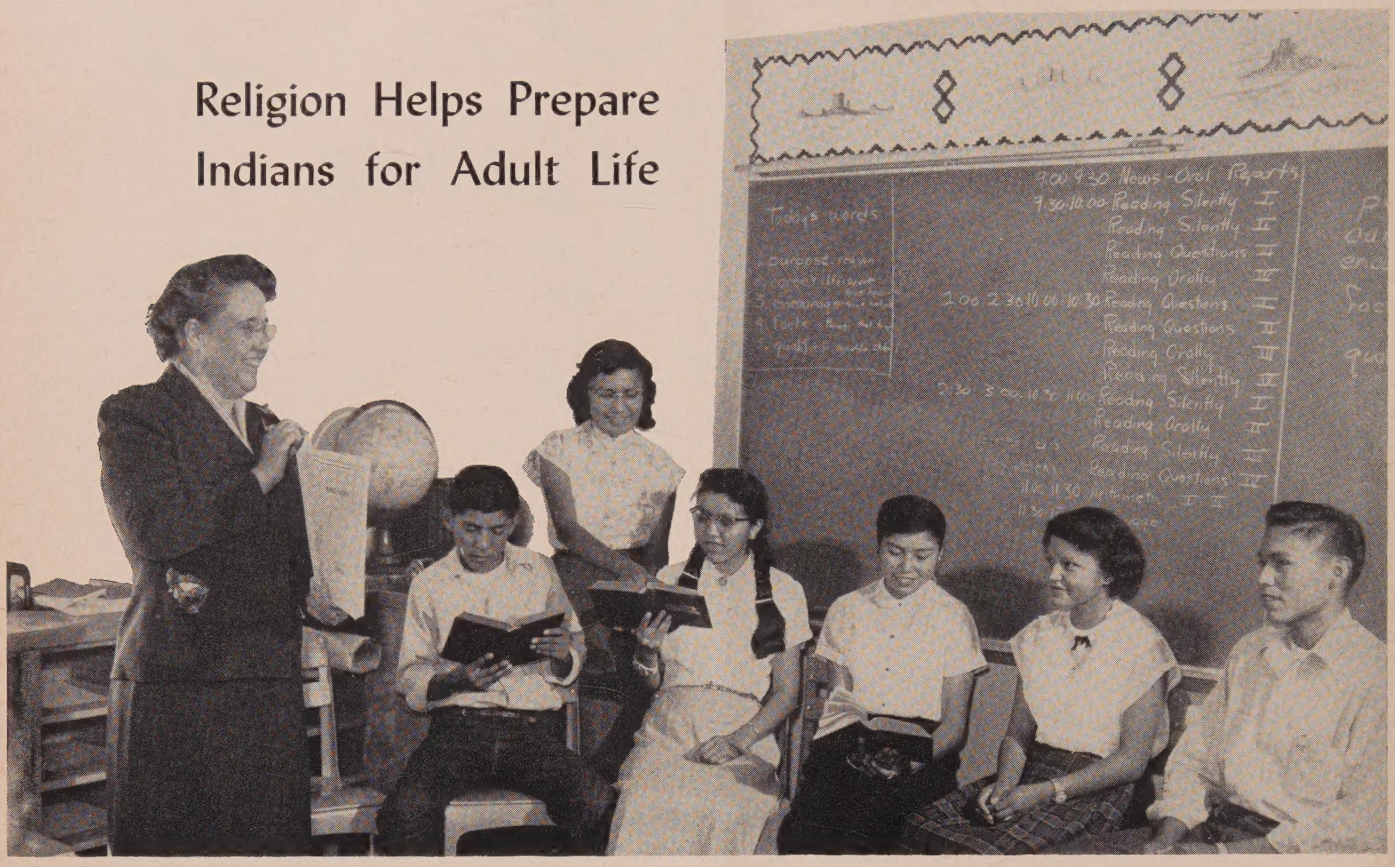
"The Niagara River is not one of the great rivers of the world. Running from Lake Erie to Lake Ontario, it is only a few miles long. But what makes the river significant is that at Niagara Falls there is a tragedy in the channel—a break in the even flow of the stream, so that the waters make a stupendous leap into the gorge below. As they are shattered and bruised on the rocks beneath the falls, however, there is cast up into the sunlight the exquisite rainbow of the Niagara, which even kings and queens come from the ends of the earth to see."

Life is like that. We may go along for years in a contented flow of experience. Our health is good. We have our friends, our work, our faith. But suddenly there comes an unexpected tragedy — a war, a depression, a break down in health, the loss of a loved one, or maybe even a moral disaster. We have to make a blind leap of faith into an overwhelming abyss of suffering. Completely shattered on the cruel rocks of reality, our emotions are churned into a seething foam of bewilderment. But out of our distresses there is cast up into the sunlight of God's love a rainbow of penitence, hope, and trust — a radiance in the midst of our tears — so that what could have been our ruin is transformed into a glorious Christian testimony.

That is what was accomplished by our Lord Jesus Christ. He beautified disaster. Death had been up to that time an unrelieved tragedy. But ever since Calvary and Easter, the Christian believer has been able to trace the rainbow through the rain, and know "the promise is not vain, that morn shall tearless be."

Living in Two Worlds

Religion Helps Prepare Indians for Adult Life



Rev. Augusta Jackley with church school class of Indian American children at Intermountain School, Brigham City, Utah.

By E. Russell Carter *and* Louisa R. Shotwell

IT was the hat of no ordinary grandfather. Square on his head it sat, high-crowned, broad-brimmed and black. He was an elder statesman of the Kiowa Indian Tribe of Oklahoma, and down the front of his shoulders hung his two long, dark braids. Erect and dignified in the commencement heat, he stood in the doorway of the school auditorium watching the departing throng. Beside him the orator of the day mopped his forehead. It was the Indian who spoke.

"I stopped school at the fourth grade," he said. "Yonder goes my son, there, with his wife and their two little boys. My son, he finished high school. I want my grandchildren to go to college."

Gone are the days when the Indian fathers hid their children under blankets when the school inspector came around. Like the Kiowa grandfather, most Indian people today want schooling for their children.

"We have enough sheep. What our children need today are sheepskins!"

Second-year student Navaho Annie Keams likes campus palm trees at Phoenix School.

The legend that attributes this remark to a Navaho tribal leader may be apocryphal, but it is no myth that in 1957 the Navaho Tribal Council voted $100,000 from its tribal funds for scholarships for its young people.

The past ten years have seen heroic government efforts to find a desk somewhere for every reservation Indian child of school age. Wherever possible, these are desks in public schools in communities near reservations, often with dormitories housing the Indian boys and girls. On isolated reservations, the desks may be in federal day schools or trailer schools. Some of the children attend mission schools like Farmington in New Mexico (Methodist) or Ganado in Arizona (Presbyterian USA).

But there still remain on reservations some 10,000 Indian children of school age for whom attendance at any of these schools is not practical or even possible. Sometimes their homes are too remote; sometimes their homes are broken; or, in the case of the Navaho, they may be children who speak no English and need a special curriculum.

It is boys and girls such as these for whom the government maintains a series of off-reservation boarding schools, and here it is that the National Council

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E. Russell Carter, field representative for Indian work, Division of Home Missions, is the author of "The Gift Is Rich." Louisa R. Shotwell, associate secretary, Division of Home Missions, wrote "This Is the Indian American."

Indian boys and girls en route from class to lunch at Phoenix School

of Churches has a special relationship. In a chain of such schools from Alaska to New Mexico, the National Council at the request of the Bureau of Indian Affairs provides full-time directors of religious activities.

Few parish ministers have more complex relationships to maintain than do these directors. The student bodies range in number from 700 to 2,400. About half of the students indicate "Protestant preference"; most of the others are Roman Catholic; a few are Mormon. The director must understand not only the different tribal cultures from which his students come but also their varying denominational backgrounds. Often their families are members of denominational mission churches back on the reservation, and he must build on their early training, strengthen denominational ties, explain and reconcile denominational differences at the same time that he builds a unified religious fellowship on the campus. The school administration looks to him to sustain good working relationships with the Roman Catholic and Mormon leadership and to coordinate their campus programs with his own. The director encourages contacts for his students with denominational groups in the nearest community, and he must therefore himself develop a wide acquaintance with ministers and lay leaders. The superintendent of the school regards him as a member of his staff, invites him to attend weekly department head meetings, and calls on him informally for occasional extra-curricular assignments.

One director reports being summoned by the school administration to conduct a European V.I.P. on a tour of a nearby reservation. The guest turned out to be an anthropologist from a German university, specializing in ancient Mesopotamia, and he went wild with delight when he beheld an Indian village of adobe houses, a television aerial on each flat roof and in each backyard a Mesopotamian-style outdoor bake-oven.

"The trip was not a wasted afternoon from the point of view of my job," the report goes on apologetically. "I have found the bake-oven-television symbol a vivid way of showing church audiences the contrast between the two worlds in which our students live, giving them a sense of the cultural pressures with which these boys and girls must come to terms."

The usual weekly routine includes Sunday morning services and church school classes; informal student recreation programs on Sunday afternoon; song services, discussion groups, denominational youth fellowships on Sunday evenings. Weekdays are busy with age-group clubs, choirs, religious education classes, community contacts, correspondence with parents and reservation missionaries, and continual recruitment and regular training of a corps of volunteer teachers from churches in neighboring communities.

Relationships plus routine make up only the bare bones of the director's

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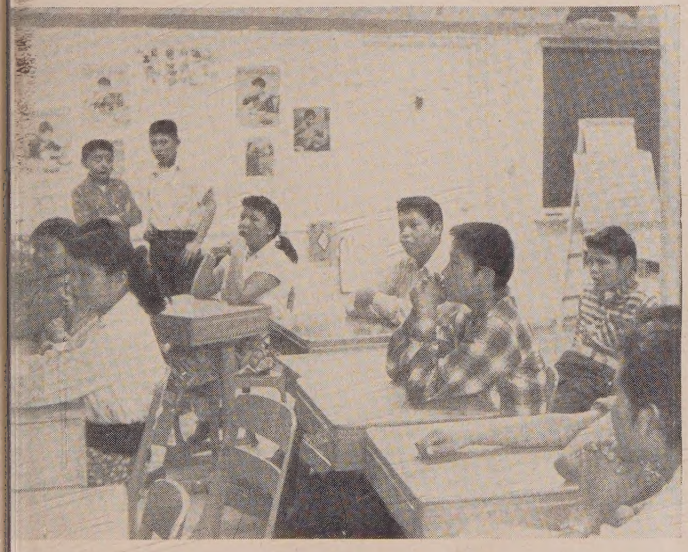
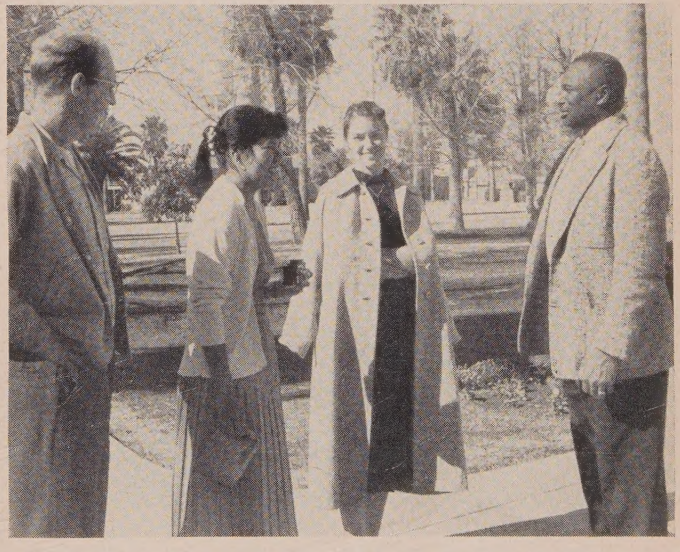


Navaho children listen attentively in English class at the Albuquerque school. They require a special curriculum.



Apache Nina Talgo with Pat and Jerry Weddle, Brethren volunteers, and Bill Stevens, Phoenix religious work director.

The General Board discusses the statement on alcohol. Standing, right rear, is Dr. F. Eppling Reinartz. At the microphone, left, is Bishop G. Bromley Oxnam, vice-president representing the Council's Division of Christian Life and Work.

A New Triennium Is Launched

General Board of National Council adopts historic statement on alcoholism; layman is vice-chairman

ONE hundred new members have been appointed to the National Council of Churches' General Board for the triennium 1958-61 by the 34 constituent communions. Many of these men and women were present at the new Board's first business session February 26 and 27 in New York. They included representatives of the four communions welcomed into the cooperative fellowship at St. Louis in December.

As their initial action, board members elected as their vice-chairman the first layman—Charles C. Parlin, New York attorney and a Council vice-president. More than 175 members and their staffs attended the sessions February 26-27.

The Board adopted a historic pronouncement on alcohol and approved a first statement on the responsibilities of management and labor in collective bargaining and a memorandum outlining procedures which would avoid overlapping and duplication on the part of the National Council of Churches and the U. S. Conference of the World Council.

By special resolution, expanded non-military programs of mutual aid and reciprocal foreign trade were strongly supported by the General Board "in the light of our Christian obligation to care for our neighbors throughout the world." In a related resolution the White House was commended for calling a bi-partisan conference on mutual aid in which representatives of the major religious faiths were invited to participate along with the political leadership of both parties.

The actions, initiated by members from the floor, followed an opening ap-

Charles C. Parlin, left, a New York layman who was elected vice-chairman of the Council's General Board for the triennium 1957-60, confers with Dr. Edwin T. Dahlberg, new president of the Council and General Board chairman.

A fellowship trio, left to right: Rev. Gardner Taylor, Brooklyn, N. Y., National Baptist Convention, Inc.; Rev. Willie L. Graham, Augusta, Ga., and Bishop B. W. Doyle, Nashville, Tenn., both representing the Christian Methodist Episcopal Church.

peal by Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church, for a reinforcement of the Council's support of the Administration's mutual aid program.

The General Board established a plan for the continuation and expansion of a ministry in the national parks, and heard reports by two of its executives and an officer on changing world conditions affecting missionary work and a call for a new missionary approach by American churches.

The pronouncement "The Churches and Alcohol" was the first policy statement on the subject since the National Council was formed eight years ago. Under study for two years, the pronouncement acknowledged differences of conscientious conviction among the Council's communions in relation to certain aspects of the alcohol problem.

It called on the constituents' 144,000 local churches to attack the menace on a broad front through pastoral care, education, encouragement of clinics and cooperation with other bodies working toward cure and rehabilitation.

"Alcoholics are persons in need of diagnosis, understanding, guidance and treatment," said the pronouncement, drafted by a special committee and approved by the executive board of the Council's Division of Christian Life and Work. "They are especially in need of pastoral care and the divine love which the church can bring them."

Dr. Harold C. Letts, social action secretary of the United Lutheran Church in America, chaired the joint committee of 15 men and women—social and public health workers, educators, counselors and churchmen—in preparing the pronouncement.

The collective bargaining statement also represented an extension of policy of the National Council. Reflecting the support long given by many communions and the National Council to the right of both employers and employees to bargain collectively, the brief pronouncement set forth basic principles that should govern their dealings with each other and with the public. It condemned abuses through employer-union collusion in matters of price and trade practices, called for a sense of responsibility for the public interest, willingness to bargain in good faith free of violence, and agreement to the peaceful settlement of differences.

The 250-member body tackled a long agenda in its two-day sessions at the Hotel New Yorker. The new president, Dr. Edwin T. Dahlberg, and the vice-chairman, Charles C. Parlin, shared in presiding. At their elbow were the general secretary, Dr. Roy G. Ross, and his new associate, Dr. R. H. Edwin Espy, first layman to hold his post—the successor to Dr. Roswell P. Barnes. The new recording secretary was Dr. Norman J. Baugher, of the Church of the Brethren.

Dr. Ross, just back from a two-months visit to mission stations in ten countries of Africa and to ecumenical conferences, declared in his regular report to the Board that American churches are moving ahead on all fronts, both foreign and domestic. He outlined plans

Basic Principles Relating to Collective Bargaining

Statement Adopted by the General Board of the National Council of Churches, February 26, 1958

We recognize the right of both employers and employees to organize for collective bargaining, and in connection with employees we believe that it is generally desirable to do so.

In all transactions between labor and management we believe that the following basic requirements should be met by both:

(a) There should be a compelling sense of responsibility for the public interest and for what is mutually fair and just.

(b) There should be a willingness to bargain collectively and in good faith and to refrain from violence.

(c) There should be recognition of the fact that in the collective bargaining process negotiation requires the existence of recognized entities, each respecting the right of the other to exist.

(d) There should be fidelity in the observance of agreements mutually entered into.

(e) There should be adherence to procedures agreed upon in advance for the peaceful settlement of issues that arise in the interpretation and application of the terms of a contract.

(f) Precautions should be taken by each side to refrain from exerting pressures, the intentions or consequences of which would be a violation of the terms of contract.

(g) The interests of the consuming and general public should be protected against possible abuses through employer-union collusion in matters of prices and trade practices.

Youngest member of the General Board, Miss Betsy Barnes, national secretary of youth work for the Disciples of Christ, representing the Council's Division of Christian Life and Work, enjoys her first session with Dr. Roy G. Ross, general secretary.

Ralph Arkush, left, New York, Russian Orthodox, greets members of the Serbian Eastern Orthodox Church: Rev. Svetovar Maravich, St. Louis; Very Rev. Archimandrite Firmilian Ocokoljich, Libertyville, Ill., and Dusan Tripp, New York.

The Churches and Alcohol

Statement adopted by the General Board of the National Council of Churches, February 26, 1958

The National Council of the Churches of Christ in the U.S.A. believes that the use of alcoholic beverages is a serious threat to the health, happiness, and welfare of many people and to the stability of families and communities. Although differences of conscientious conviction in relation to certain aspects of the alcohol problem exist among the churches of the National Council, the area of agreement is sufficiently large and significant and the problems so urgent as to demand the attention of the Council.

The churches share the belief that all men are creatures of God, accountable to Him for their conduct in all aspects of daily living. Created equal in the sight of God, they are one in their sinfulness, their need, and their dependence upon Him for forgiveness, restoration and renewal. God freely offers this grace through Jesus Christ and the power of the Holy Spirit who brings men to faith in Him. All Christian ethical decisions are ultimately grounded in this redemptive and restorative deed of God in Christ. Faith, the reenactment of that deed in our lives, is the ground of meaningful existence, genuine community, individual fulfillment and the source of courage to live in the world.

On Ministry to Victims of Alcoholism

The churches share a pastoral concern for alcoholics, problem drinkers and their families. We recognize that once drinking has passed a certain point it becomes alcoholism, an affliction which cannot be met effectively by the unaided efforts of the victims.

Alcoholics are persons in need of diagnosis, understanding, guidance and treatment. They are especially in need of pastoral care and the divine love which the church can bring them. There need be no condoning of their behavior, but neither should a church permit its antagonism to alcohol to prevent its offering an effective ministry to alcoholics and their families. Ministers and churches should not be content merely to direct alcoholics to treatment centers.

The concern of the churches for alcoholics and their families is being shared increasingly by the community as a whole. We look to the member churches of the National Council to encourage the establishment and maintenance of clinics and other appropriate therapeutic facilities when competently conducted, for the victims of alcoholism. We urge the churches to give any help possible especially to those organizations which seek to include the resources of the Christian faith in working toward the cure and rehabilitation of alcoholics.

The churches should disseminate such sound information as is now available concerning the understanding and counseling of persons with alcohol problems. The churches have a special responsibility to assist pastors to become more effective counselors in this field. They also encourage and undertake new work looking toward the more effective use of the resources of the Christian faith to reclaim problem drinkers and alcoholics.

We recognize the complex origins of alcoholism and excessive drinking in social pressures, emotional instability, bodily functioning and the nature of alcohol itself. We accept the fact that alcoholism is an affliction which requires treatment. We assert our conviction that the ethical aspects of the use of alcoholic beverages should be of deep concern to the churches and the community as they seek to help the victims of alcoholism.

On Alcohol Education in the Churches

Alcohol education in the churches should cover all aspects of the use of alcohol—drinking, drunkenness and alcoholism —and should be conceived in long-range terms. It should reach adults as well as children and youth. Each individual should be helped to an understanding of the problems arising from alcoholism, and an appreciation of the church's role as a redemptive fellowship in the lives of alcoholics and their families. Accurate scientific and factual material intelligently graded and imaginatively presented, should be the basis for the churches' programs of education and action.

The aim of alcohol education is conviction and decision based on accurate knowledge and Christian ethical standards. It should clarify and explain the nature and strength of the pressures toward drinking and aid in the development of mentally and spiritually healthy people who can recognize, evaluate, and accept or reject pressures rationally and ethically as mature persons. Such alcohol education may result in a commitment to abstinence on the part of an individual or communion. It is more effective to win understanding than to coerce people. Alcohol education, while an object of special attention in some of the churches, is closely related to other programs of ethical and social concern.

On Alcohol Education for the Public

While the chief educational task of the churches is with their own constituency; there is also a Christian social responsibility for guidance of the general public.

The churches should encourage relevant public and private agencies to include in their work the dissemination of scientific and accurate information about alcoholic beverages. This relates especially to the public schools, public health departments and certain other public agencies. In their programs of alcohol education for the public, we urge the churches to cooperate with other groups, public or private, provided their basic convictions are not compromised in the process of cooperation.

On Social Control of Alcoholic Beverages

1. We have affirmed our belief in a vigorous program of continuing education based on the findings of theological and scientific research as the necessary means for developing attitudes toward and making decisions on the use of alcohol. If this education is to be effective as a social control, it must be motivated by moral concern, to which all religious groups in America can and should make their contribution.

The ethical concern of the Christian churches is an out-

(*Continued on page* 20)

for new church programming in foreign and home missions, Christian life and work and Christian education.

He commended the Council's program of visitation evangelism, the translation of economic life studies into foreign languages, the establishment of standards of employment of chaplains, and the 22,000 communities which observe World Day of Prayer — an observance sponsored in the United States by the Council's General Department of United Church Women.

In its only night session, the Board heard a warning from Dr. Virgil Sly, Council vice-president for the Division of Foreign Missions, that the so-called younger churches in many countries are sensitive to their new nationalism and do not intend to retain their dependence on U. S. mission boards.

Dr. Luther A. Gotwald, executive secretary of the Division of Foreign Missions, and Dr. Ross shared the platform with Dr. Sly. Dr. Gotwald reported on the Ghana meeting of the International Missionary Council which referred to its constituents the plan for integration of the IMC and the World Council of Churches. He said the $4,000,000 theological education fund being established under IMC auspices should help better

(*Continued on page* 29)

Rev. Jeanie Sherman, Baptist minister at Timber Lake, S. D., with Dr. Richard O. Comfort, executive director, Town and Country department of the NCC.

A Brighter Day For Rural Churches

Devotion, courage and achievement mark struggle to maintain ministry for villagers and farmers

By HELEN BUCKLER

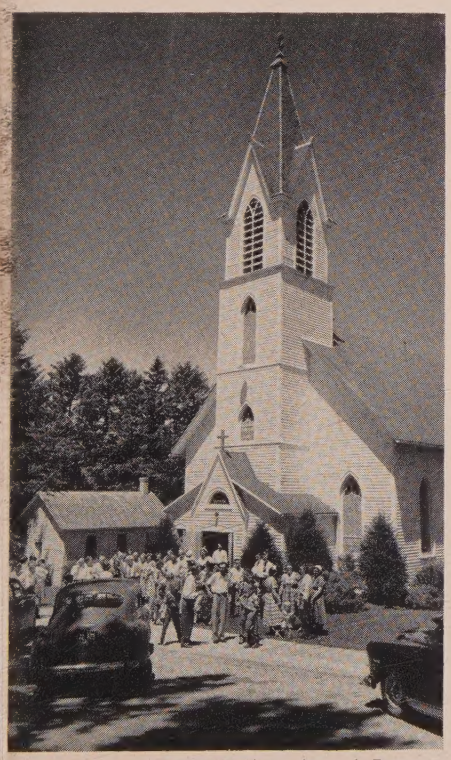
THOUGH all problems are not solved yet, things are looking up in the rural churches.

It used to be said that the country church was served either by callow youth, hungry seminary students preaching for a good Sunday dinner, or the old and wornout preacher whom no one else wanted. It is still true that more seminary students are serving in rural churches than in city ones, one estimate is 75 per cent. This is not, however because the country churches are getting the left-overs but because the large majority of the churches in the U.S. are located in communities of less than 2,500 persons. And, today, the theological schools teach courses in The Rural Church and in Rural Sociology, and field work is supervised, so that men and women go out to serve informed of the conditions they will meet and with tools in their hands.

Conditions of work have not grown more enticing in the rural churches. The pay, according to Dr. Richard O. Comfort, executive director of the National Council's Department of Town and Country Church, is still lower than in the city churches. Where a city pastor is generally provided with a car and a travel allowance as a matter of course, his country cousin frequently has to provide his own conveyance. Educational and cultural advantages are still meager and a man with children to rear has to think of this.

There are other difficulties. Congregations are not stable, but constantly shifting as young people continue to go to the cities. Some communities are much over-churched and others are sadly under-churched. With mechanized farming, the number of persons living on farms has decreased. At the same time, the non-farming population in the villages and small towns has increased. This often leaves the open country church with but a remnant of its former congregation.

"Open country churches have been dying off for the past decade or so,"



S. & M. Heilman from A. Devaney

Lutheran Church, Farmersburg, Iowa

Rev. Charles Lee, a veteran pilot, has used his plane for the past two years in the Great Plains Evangelism Ministry covering a wide territory in the states of North and South Dakota, Nebraska, Kansas, Montana and Colorado.

says Dr. Comfort. The problem is to draw the remaining weakened open country churches into cooperation with the village church, but often there is resistance to this.

The very difficulties and hardships of rural churches seem to be a challenge that attracts the especially dedicated and especially enthusiastic servant of the Lord. It must be admitted that some young pastors regard a rural assignment simply as a try-out for the city church on which they have a wistful eye. But many rural areas today present spectacular stories of devotion, courage and unbelievable achievement.

In 1945 the daughter of a Cambridge, Mass., doctor accepted a call to the Timber Lake Parish in South Dakota. She was no novice. Trained at Andover-Newton Theological School and ordained as an American Baptist minister, she had had ten years of service in churches in the Boston area and in Vermont. She was going to Dewey County, S. D., where there are only three persons living in a square mile, to a church with an average Sunday attendance of 20 or 25 persons.

It might look like an appallingly lonely job for a woman, but Rev. Jeanie K. Sherman took a large household along. With the help of a young woman school teacher who lived with her, she was foster parent to six orphaned brothers and sisters. In addition, an adolescent girl in difficulties had sought a haven with her and found one. At the last minute, as she left for the West, still another adolescent girl begged to come along and was accepted. The minister's own ménage of eight children and one adult considerably augmented her Sunday morning congregation.

Family feeling was strong with the new pastor. She was appalled to find that young people of Timber Lake seldom married in the church. She set about to change that, and did. She talked much of the home as the true altar of religion; she inaugurated house-blessing services for new homes and for newly married couples. She paid special attention to children when she visited a home, treated them as individuals and got to know them. From the day a child was born she considered him an important member of her parish. Parents turned to her for helpful child literature, for suggested graces and prayers. She encouraged children to pray in church groups.

Every year she held six weeks of special classes for the young people in her parish where friendships were made and marriage and vocations were discussed as well as the deeper meaning of communion, growth in prayer and guidance for Bible reading. The county agent cooperated and craft work, leather, metal and wood, was taught. Camping and play-acting and visitations were encouraged and much time was spent on individual vocational guidance in the important high school years. Young people remembered that.

After 12 years Rev. Jeanie Sherman has 125 members in her church and an attendance regularly of 125, a five-fold increase. She has rebuilt a church that burned and bought a parsonage. She gets a monthly paper into every home and some other denominational publication goes every month as well.

Rural Life Sunday, May 11th

First observed by American Protestants in 1929, Rural Life Sunday, the fifth after Easter, has its roots in the old Rogation Days observed as early as the fifth century. The historic tradition of special supplication for those who till the soil and produce the fruits of the earth survives with renewed force in this day set apart for invoking God's blessing on the cultivators of the earth, the seed they plant and the harvests they reap, for consideration of justice for agriculture and for emphasis of spiritual values and the meaning of Christianity not only for rural life, but for all life. All men are dependent upon Mother Earth for their food, homes and material possessions. Life is a unity and is a result of the trinity of God, man and nature, dependent one upon the other.

An Order of Service for Rural Life Sunday, 1958, has been prepared by Rev. Mark Rich of the Missouri School of Religion, Columbia, Mo. Copies may be obtained from the Department of Town and Country Church of the National Council.

According to this intrepid woman minister, the properly prepared rural pastor must have all the basic training that his brother-ministers have and in addition must be specialized in rural church problems, so that he can see not what exists but what *can* exist. He should go to stay long enough to do a constructive bit of Kingdom building, proud of his assignment.

Rev. Charles V. Lee, an honor student and graduate of Hartford Theological Seminary, (Congregational) has been five years in the Dakotas and has no intention of leaving. On the southern border of North Dakota, just west of the Missouri River, he and his wife, Sarah Ann, have brought a rebirth of faith to people spiritually and economically depressed.

With no paved roads and only an occasional train on the one branch railroad, many schools have been closed and children are transported miles to consolidated schools. The churches, however, refused to consolidate. With misplaced Christian ardor, people clung to their "own" church and, though they drove miles to town for groceries, would not drive to attend any church to which they did not "belong." One church had died and stood an empty monument to blind loyalty.

Cooperation, Mr. Lee saw, was the only solution for the five other weak churches in his extensive parish, but that, he also saw, could only come voluntarily and after confidence had been built up. He decided he must somehow make the circuit of 280 miles to those five lonely outposts of Christian faith and bring them something more than an occasional "preaching Sunday."

A veteran pilot, he decided to use his wartime experience for service to his church. With aid from an enlightened home missions board, he made his rounds in a two-seater Piper Cub. To regular services he added pastoral calling. Putting skis on his plane in the winter, he won out over roads sometimes blocked for weeks, to deliver groceries to snow-bound farmers, to bring in a doctor, or take out a child with acute appendicitis barely in time to save her life.

People learned they could depend on their flying parson and his mode of conveyance has brought respect and prestige to the church for proving itself so modern. Finding he was no "one-year" man, people responded to plans for parish-wide activities. In Easter sunrise services, in all-parish picnics, in Lord's Acre projects, members of the five isolated churches got to know and trust each other. An all-parish council has been formed and a common budget set up. Flasher Larger Parish is not only surviving but growing and 220 families now enjoy its manifold activities.

As for the flying parson, his success has led to an enlargement of his work. Beginning in 1956, he became director of the Great Plains Evangelism Ministry, and now in a Cessna four-seater he is carrying the Flasher program into South as well as North Dakota, into Colorado, Wyoming, Nebraska, Kansas and Montana.

The Episcopal Church has met its rural problem in North Dakota in a unique way. With 393 communicants scattered among 149 communities, none of them able to maintain a local building or a clergyman, the churchmen of the state have provided the Mobile Chapel of the Good Shepherd to bring services directly to communicants. For less than the cost of a medium-priced car, an old city transit bus was bought, stripped of its inside equipment and refurnished with carpet, heating system, altar, 20 folding seats, a tape recorder to play recorded music for hymn accompaniment, an electrical system for film projectors, a tract rack and library. Re-

A father-son partnership in farming helps to stem the exodus from farm to city.

frigeration, a two-burner stove and a folding cot enable Canon Missioner Thomas J. McElligott to stay on his circuit for weeks, traveling from community to community.

He has pulled up on Indian reservations to hold summer vacation Bible schools and into trailer camps to hold services, as well as maintaining regularly-scheduled worship in small communities. One place where only six Episcopalians were known turned out 20 persons, all the mobile chapel would hold, at the first scheduled service. Another, where only nine attended services in homes, produced 18 attendants; another where there were two known communicants, had four when the Gospel Wagon drew up on Main Street.

If you can call the more than one thousand islands of southeast Alaska "rural," then the Presbyterians have a unique country parish serviced entirely by boat. In late March a new steel vessel, 64 feet long and 16 wide, the *Anna Jackman,* was dedicated down in Florida and started on its long trip through the Panama Canal to its ultimate parish. It will have a crew of three, a lay skipper, Richard V. Nelson, and the two young ordained ministers, William Zeiger and Richard Stussi.

Sometimes the *Anna Jackman* will serve as chapel and sometimes as a transport. On day runs it can carry 75 persons to a meeting, or on night runs, 28. But when it pulls up to a cannery in operation and there is no place to hold church services, they will be held right on board. The Presbyterians have worn out several boats in this ministry during the past 50 years. The new steel vessel should last a long time as it makes its appointed rounds of isolated families, Coast Guard stations, fur farms, lumber camps, canneries and small villages.

The traditional church in America has been the rural church, Jeanie Sherman points out. The history of this country could be written in terms of the ups and downs of the rural church. Various writers have analyzed the succeeding periods of rural church life somewhat differently, but all recognize a period of early vigor when there was one church in each community and it was the controlling influence (1620-1775). This was followed by a period of decline, with competition and division between the denominations, continuing to the end of the 19th century and into the beginning of the 20th.

The year 1908 marked another turning point and the commencement, however slow, of the modern rural church movement. In that year President Theodore Roosevelt appointed his Commission on Country Life and the Protestant churches organized their Home Missions Council. Both recognized a parlous state of affairs. The denominations were challenged as never before to recognize the importance of the rural church and to put country life work on a new basis.

This new steel vessel, the *Anna Jackman,* will bring a ministry to islands off Alaska.

The first report of the Home Missions Council's Committee on Rural Fields recommended that a certain region, not smaller than a county, be selected as a proving ground for the country church and that agricultural colleges be asked to offer mid-winter and mid-summer courses for farmers, including a study of moral and religious conditions of the county. By 1914 a number of seminaries and state universities had provided similar courses for rural pastors.

During the next decade the emphasis was on "conferences, service, schools, institutes," says Dr. Benson Y. Landis, former editor of *Town and Country Church* and for 20 years part-time secretary of the National Council's Department of Town and Country Church and its predecessor body. After World War I, he says, the summer school movement developed broadly on an interdenominational basis. One purpose was "to give the pastor in a lonely, isolated parish new contacts and inspiration." Other purposes were to increase the efficiency of administration of the local rural church, to introduce pastors to the most "successful" methods used by their brethren, and to increase contacts between church and agricultural leaders.

In 1924 denominations were advised to experiment with broad programs of service to an entire community, often county-wide. The Larger Parish plan was envisaged, linking sometimes several churches of one denomination, at other times, several of different denominations. A staff of specialists would be hired, each qualified for a particular service—youth work, music, dramatics, recreation, religious education. This allowed for the hiring of qualified lay women, too, whose contribution was often particularly effective. Sometimes a staff of four or five served as many as 25 small churches.

The Larger Parish idea created a great deal of enthusiasm but did not always stand up under the strain of practical affairs. "Perhaps 50 per cent of the Larger Parishes have failed," points out Mark Rich, author and pro-

(*Continued on page* 18)

This portable chapel serves isolated communicants in Diocese of North Dakota.

The Man Who Hurries But Never Worries

Charles Parlin, new vice-chairman of National Council's General Board

Mr. and Mrs. Charles C. Parlin in the library of their home.

By GERALDINE SARTAIN

A TRAIN whistles in the distance, then rounds the bend and comes to a full stop. Out of the shadows of the darkened station a man and a small boy disengage themselves, climb aboard, grope through the sleeper and find their berth. The boy falls quickly asleep despite the inner excitement when he embarks on the glorious weekly adventure of meeting new people in new towns in the Midwest.

That small boy today has one other potent childhood memory. He was four and had been taken to church for the first time to watch a very special ceremonial dear to his parents. The minister brought forth a pan of alcohol. As the congregation burst into joyous song, a neighbor stepped forward, touched a match to the contents of the pan and cast in a lengthy legal document. The church mortgage flamed high and the boy watched, fascinated, as it burned to ashes and the church members sang on and on.

If events seemingly as disparate as these can be said to help shape a man's life, then they may explain in significant part the career of Charles Coolidge Parlin.

Psychologists tell us our choices in life are not ruled by accident. So, senior partner in the largest firm of Wall Street lawyers—35 partners, 90 associates—which has reorganized 36 giant German manufacturing companies since the war, and at the same time Methodism's leading layman and representative at international councils, Charles Parlin is, of necessity, a trans-Atlantic commuter.

Every three to six weeks he flies to Europe. Already the box-score is some 100 trips in the last 11 years.

Like the small boy who stepped on the train in Wausau, Wis., every Wednesday night to run the stereopticon machine for his dad's travel lectures for four nights, each in a different midwestern town, Charles Parlin still responds emotionally to the lure of a train or a boat whistle; to the rustle of an airline schedule.

He says with a grin, "I never get into my berth at the airport, headed for a conference in London, Berlin or Geneva, without feeling that same surge of anticipation that I had when I climbed aboard the sleeper in Wausau as a kid."

Mr. Parlin has taught a Sunday school class for many years.

It is as though he has come full circle. His then-high-school-teacher father booked prospective travelers to Europe on his one-night stand lectures back in those pre-Thomas-Cook and pre-American Express days. In the summer vacation Father Parlin conducted the tours.

At the close of each lecture he would say, "During the next 45 minutes while my assistant packs the equipment, I'll be glad to discuss travel plans with anyone interested." (His "assistant" Charles was 9, 10 and then 11 during the three-year life of these jauntings.) Parlin Pere was an indefatigable traveler, a brilliant and informed student of European history and art. So young Charles knew every corner of the continent second-hand years before his own first trip. That came after he finished Harvard Law School. Like his father, he, too, loves Europe for its history and its contribution to culture.

He is a friend and confidante on two continents of powerful business leaders whose decisions vitally influence world affairs, board member of important financial institutions and corporations, and chairman of top level committees of the National Council—of which he is vice president—and the World Council of Churches, including the latter's Central Committee. Still he has time and the desire to teach a class of teen-age boys in his local church in Englewood, N. J., to serve on the church board, to drive a family of Japanese youngsters from church every Sunday morning and quietly to send his pastor to Europe for rest and inspiration.

Thus, he has also completed the circle in the matter of the burning of the church mortgage. His friends and co-workers declare that his benefactions to church life are enormous, though quite unheralded.

A handful of known incidents, gleaned from others, throw light on the informal character of the Parlin giving.

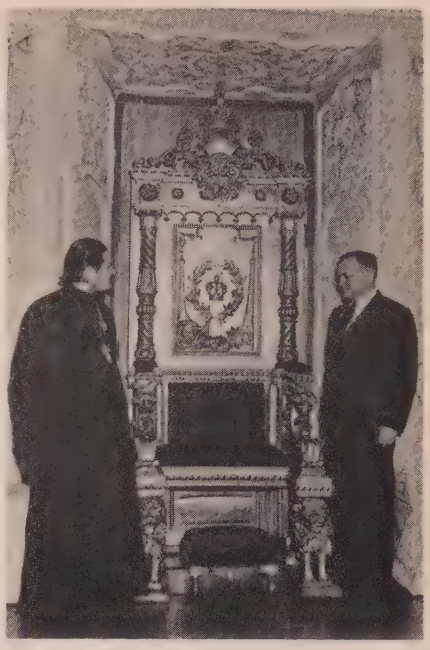
There was the time that Bishop G. Bromley Oxnam, Mr. Parlin's closest friend, was elected one of the presidents of the World Council at the Amsterdam Assembly in 1948. A large dinner was given in his honor at the famous Amstel Hotel. Bishop Oxnam says, "It was a royal occasion. I didn't know until later that all of the Methodists present that night were Mr. Parlin's guests."

Similarly, at the Evanston Assembly in 1954, a gala banquet was staged for the 400 members of the press gathered from all over the world. The master-of-ceremonies announced that "a friend picked up the check." Charles Parlin was that friend.

One of Mr. Parlin's pastors says, "No one will ever know how many students Mr. and Mrs. Parlin have put through college."

Mr. Parlin himself acknowledges reluctantly, when pressed, that he and Mrs. Parlin have established a foundation known as the Epworth Fund. Near the end of each year they sit down together to total their income and their benefactions "to see how much more we can do." A member of the family tells about "Charles listening not long ago to a sermon about tithing. The minister was exhorting the congregation to give the Biblical ten percent to good works. I was struck by the irony of Charles' close attention to the minister's words, for I happened to know that he and Mrs. Parlin total some 30 percent in their giving."

His business knowledge and real interest in religious financing place him on all major church committees dealing with fund-raising, including that to raise money for the first World Council Assembly. He constantly sparks campaigns for new churches, at the moment chairing a civic committee in Englewood to rebuild Galilee Church that burned



Brother Paul, Russian Orthodox archpriest, shows the Patriarch's throne at the Troitse-Sergievo Monastery at Zagorsk.

Addressing the Council's General Board, of which he has been elected vice-chairman. Left to right: Mr. Parlin, Dr. Dahlberg, president, and Dr. Ross, general secretary.

Pausing for a moment to look out of his office window over New York Harbor.

down—a church much beloved by many Negro members.

Known as a lawyer's lawyer and authority in the fields of taxation, corporate management and finance, banking, antitrust and international law, Mr. Parlin is a prodigious worker. His day at the office begins at 8:30 when he is driven there or to the subway by Mrs. Parlin, a slender woman with finely chiseled features, a calm manner, and a sparkling interest in many things.

Charles and Miriam Boyd Parlin knew each other from school days. Their fathers became close friends and colleagues in the Curtis Publishing Company and the two families grew up together, even spending many important holidays in each other's homes. When Miriam went to China as an English and chemistry teacher in Yenching University, she came back within a year to marry Charles — a fact which caused Charles to say today with a broad smile, "That was quite an ecumenical contribution of mine, depriving the Methodists of a good missionary."

Busy Office Routine

At the office Mr. Parlin has dictated some 20-odd memos, letters, and instructions into the machine by the time his first secretary arrives. Appointments are listed, more instructions and memos prepared, and the day well launched when his second secretary walks in at 9:30. Conferences with partners and younger legal assistants follow swiftly. Lunch sees him at one of his numerous clubs, again in conference, since much of the business of mergers, reorganizations of international firms, and the like begins informally with an idea. This grows and changes and may involve more individuals as it is batted back and forth.

Afternoon sees a crescendo as the pressure grows. There are calls from his colleagues here and abroad, from clients, from government leaders, from top corporation executives. Mr. Parlin seldom goes to court. A trial lawyer many years ago, he now pleads no cases before a jury and only a few before high courts "to keep my hand in."

Dinner means more conferences at a club. He tries to keep some evenings clear to explore Chinese and other restaurants or to attend the theatre with Mrs. Parlin, or to go home to the colonnaded mansion set on a high plateau in Englewood, where the Parlins have lived for 25 years. There, church or civic committees engage many evenings. He is a director of a local bank as well as of some of the great financial institutions and corporations of the country—Celanese Corporation of America, First National City Bank of New York, Guerlain, Inc., U. S. and Foreign Securities Corp., among others.

His own law firm associates, international dignitaries, his neighbors and relatives constantly fill the handsomely furnished home that has some of Mrs. Parlin's favorite Chinese works of art here and there.

Commuting to Europe

About every three weeks he gets on a plane, his briefcase bulging with important papers that may make headlines day after tomorrow. He is bound for Europe. Two to four days on a tight, round-the-clock schedule there, and he is back on a plane for the United States.

He says this kind of life does not tire him. A sort of curtain-raiser for it came in the thirties when as counsel for the trustee in bankruptcy of the famed Samuel Insull empire, he commuted twice a week to Chicago. Fortunately, sleep never needs be wooed. He can relax at will.

Mr. Parlin has decided beliefs about business, government, the world-wide church. Corporation lawyer and a Republican, he tempers his banking and legalistic training with a sense of his own personal Christian mission. His daughter, Camilla, sums it up thus: "Dad's mother and father made a good Methodist out of him. It has always stuck."

Corporation Morals Higher

Corporation morals, he feels, are much higher now than formerly. Ethical concepts prevailing are not those of the great railroad magnate whose historic remark was, "the public be damned." Big firms not only work within the framework of the law, but make every effort to function in the public interest, Mr. Parlin notes. The regulating agencies are a manifestation of the responsibility toward the public which business now feels. Much of this change in ethics, he believes, is due to the emphasis on religion in today's life.

On government, he said in an address on *Christian Responsibility in a Divided World,* delivered at the National Council of Churches' General Assembly in St. Louis last December — "We must never equate our form of government or our form of economy with the Christian faith. All systems, as they strive for perfection, are under God's judgment."

On the question of race he declared, "It is impossible to square a philosophy of segregation or subjugation with the Christian doctrine."

On the ecumenical movement — "These great church bodies which can reach across barriers of national interest and race and find a common set of ideals are one of the strongest factors for world understanding and world peace."

The Russian Church

He is extremely optimistic about the Christian church in Russia, especially since the historic visit of the nine-man National Council of Churches' deputation, of which he was a member, and the return visit of the Russians to America.

On the Russian trip — a "toughie" from the point of view of a nerve-racking schedule — Mr. Parlin was an earnest student and a gay companion, his colleagues attest. Around his neck hung a small Leica camera, and he shot hundreds of pictures of the deputation, their hosts, the people of Russia at work, at play and at worship.

On his return, he discovered that it would take several weeks to print them, thus delaying his presentation of a set of 60 slides to each member of the deputation. Since he is on terms of friendship with the heads of most great American corporations, a phone call to the Ansco president produced unlooked-for results.

"Yes, we'll print your pictures immediately," he said, "and I want you to accept them as a gift, because the National Council trip to re-open channels with the Russian church is something every American should be proud of."

Aside from being "official" photographer for the deputation, Mr. Parlin also cabled a series of articles on his impressions to the Chicago *Daily News.*

Civil Rights Cases

Despite his large international legal practice, Mr. Parlin makes a point of interesting himself in cases having to do with civil rights. When his friend Bishop Oxnam, appeared at his own insistence before the House Un-American Activities Committee — a hearing that ended in his vindication — Charles Parlin sat by his side.

When Rev. Jack McMichael was called before the same committee, Mr. Parlin said, "We must raise funds for his proper defense." Even Bishop Oxnam was surprised, he says. "But you are strongly opposed to the Methodist Federation for Social Action," he said.

"Of course, I am opposed, and I don't agree with McMichael either," Mr. Parlin answered. "But I believe in the Bill of Rights and he is entitled to proper preparation of his case and proper advice."

As a legal pleader and as a public speaker, Mr. Parlin relies upon the quiet marshalling of indisputable facts, calm argument and the force of reason,

(*Continued on page* 26)

CONFUSION ON THE DRAFTING BOARDS

By Robert L. Durham

A LOOK at America's new churches reveals that the men behind the drafting boards are confused. This means that thousands of building committees planning for church expansion are also perplexed.

Many experts believe that the war between traditional and contemporary church architecture has been conclusively won by contemporary. In every community of the land one can find new non-traditionally designed churches and synagogues. A great fish-shaped concrete and glass church by one of the designers of the U.N. building has been dedicated recently in Connecticut. Two or three modern churches by Pietro Belluschi, long famous for his contemporary churches in Oregon, are bringing new interest to tradition-bound New England. Out of the 110 church designs entered in the recent Detroit meeting of the National Conference on Church Architecture, only a handful could be labeled Gothic or Georgian.

Then where is the confusion?

It is in the thinking of architects, ministers and laymen who must decide on church design. It is also in the idea that "the contemporary style" merely gives them another choice along with Georgian, Gothic, Romanesque, and the other eclectic possibilities.

Most any school child can tell the difference between the traditional styles of American churches by the characteristic mouldings, buttresses, towers and windows. But how few adults realize that the great styles of the past were new structural discoveries in their own ages, and as important to them as steel and concrete are to us. The 12th-century master mason took full advantage of his new knowledge of how to suspend tons of stone halfway to heaven. He brought the thrust down to earth through columns held in vertical balance by the weight of flying buttresses. Our American imitations lost sight of the construction principles inherent in the great styles of the past.

Today it is almost easier to go to the moon than to build a truly Gothic cathedral. The combination of our economy, our lack of artisans and perhaps our lack of loyalty to our church tends to make a return to the romance of the 12th century impossible. The American tourist stands in awe at the foot of the cathedral tower rising 500 feet above the tile-roofed village to ask himself, "Why did these people spend their entire lives building such a structure?" Rather than courageously using the new tools and new understanding of today, we are in danger of clothing our steel structures with false clichés of today, much as we have done throughout the eclectic period with the Gothic-shaped stones of yesterday.

As our country emerged from the Industrial Revolution, secular architecture threw off the enclosing gingerbread of the past. Banks lost their look of the Grecian temple and became enclosures of aluminum and glass. The walls of schools were designed to control light and glare, rather than repeat the arches of a past age. Form began to follow function. In the truly functional building, the relationship of the rooms in the plan becomes dominant over exterior appearance.

The great danger facing the future of American church architecture is that a confused architect and building committee may believe they have the choice of many suits of clothes to hang over and enclose the functional plan they have created. The "contemporary style" is likely to be chosen over the traditional solely because of today's high construction costs. If this confusion persists, the church architecture we are now producing will be even less creative than that of the last 100 years.

The great architecture of this generation takes full advantage of recently discovered structural techniques and materials. It is an art in which the interior and exterior have a common integrity. The structure, as in the great traditional styles, becomes part of the exterior design. As you view the arches over the new airport at St. Louis, the clean lines of the underside of the arch become apparent even before entering the building. Whether this kind of architecture is called modern or contemporary makes little difference. It is built for today with honest use of today's knowledge.

Ten years have now weathered the Saarinen-designed Christ Lutheran Church in Minneapolis. This is truly contemporary church architecture. Not the contemporary "style" but the real thing. This church has been pointed out by some as the most important contribution to the field of church design in the last 25 years. With no slavish copying of traditional details and, indeed, without apparent inspiration of historical style, an enclosure of space was created in which the desire to worship is immediately evident. Without stained glass or suspended chandeliers, the spacious reaches of the ceiling carry converging lines straight to the altar. The repeating narrow windows on the sides of the nave bring a soft amber light across the pews, but are always dominated by the flood of light cast across the tall metal cross on the chancel wall. The people are gathered before the table caught by the power of the space itself.

As the design of new forms of modern architecture has spread, the public has become aware of the difference between "modernistic" and "modern" architecture. Modernistic resembles the modern in a superficial and usually exaggerated manner. We all remember the rash of corner windows that spread across the country in builders' efforts to be modernistic. In most cases the windows looked on no view to justify the placement and the cross-ventilation of the rooms was completely ineffective. Flat roofs and corner windows do not make modern architecture.

An architect who has designed hundreds of so-called Gothic churches explained his system, "After I have the plans done and elevations blocked out, then I 'Gothicize' it." Then he pointed out his new "modern" church. It was apparent that he thought that contemporary architecture also came by "modernizing" his design.

Contemporary architecture, the term most architects prefer to call modern, cannot be achieved by superficially changing the exterior detail or window arrangement. Plan, structure, and exterior shape become an organic outgrowth of the designer's idea. If the architect's idea is to shape the structure so that all natural light is brought to focus on the altar, this fact is evident on the exterior as well as the interior. In the great Gothic buildings, architecture and sculpture were one. In contemporary, the architecture *is* sculpture. This does not mean that the decorative arts cannot be harmoniously integrated with the structure. Architects are now on the verge of emphasizing this fact.

The problem that architecture sets itself to solve is how best to enclose space for human occupancy. At the start of this decade, a small, all wood, so-called

(*Continued on page* 27)

Robert L. Durham, A.I.A., of the Seattle architectural firm of Durham, Anderson & Freed, is a member of the Church Architectural Guild.

A CHURCH SHOU

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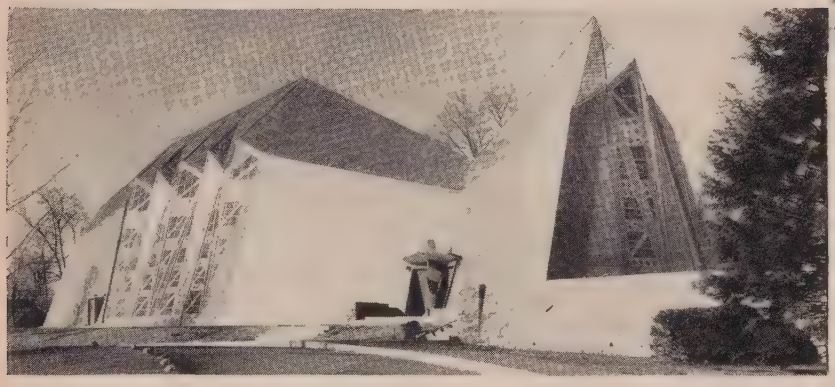
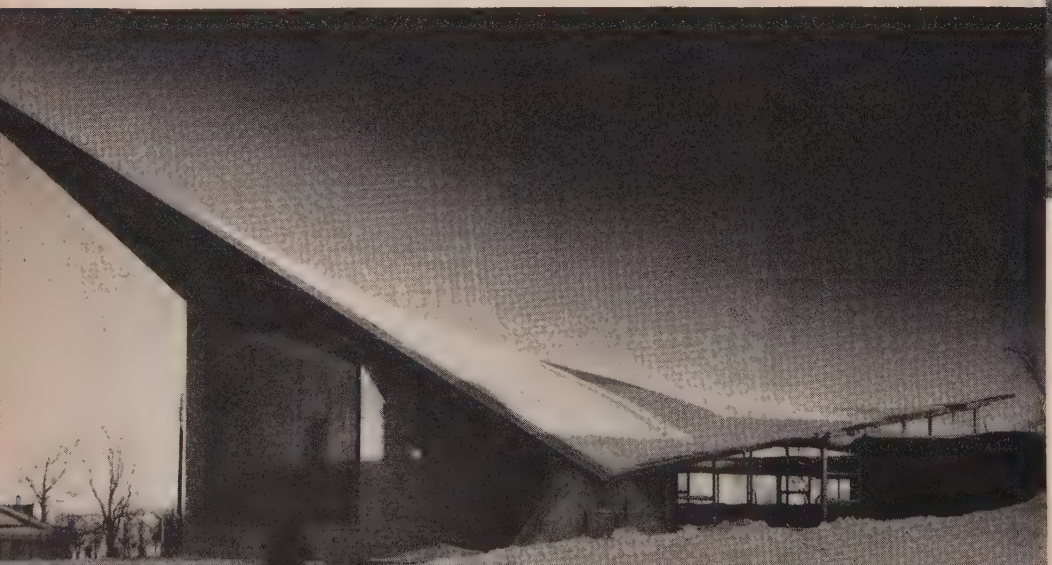
Margate Community Church, Margate City, N. J., received honorable mention for churches seating under 300. The architect was Harold E. Wagoner.



(Above) Presbyterian Church, Stamford, Conn., recently dedicated, is shaped like a fish, a Christian symbol. (Below) St. Edmund's Episcopal Church, Elm Grove, Wis., designed by William Wenzler, Milwaukee, Wis.



(Upper) First Bethany Evangelica
Mich., received second award in
(Lower) Cate School Chapel, Carp
—Churches of Any Size Unconn

KE A CHURCH"

is "a church

of worship."

Hope Lutheran Church, Tacoma, Wash., received honorable mention in Class 2A—Churches under 300 seating capacity. The architect was Robert Billsbrough Price, Tacoma.

Church, St. Clair Shores,
ious Education Buildings.
ceived first place in Class 3
gious Education Building.

St. John's Episcopal Church, Holly, Mich., received honorable mention in Class 2B, Uncompleted Structures, Seating Capacity Under 300. The architect was James F. Tomblinson, Flint, Mich., who is one of the younger men in the profession.

One of the leading church architects in the U. S., Robert L. Durham of Seattle, discusses the present-day trend of church architecture on page 15.

Memorandum from the desk of DR. DAHLBERG

IT is the policy of the United States . . . to assist, on a basis of self-help and mutual cooperation, the efforts of free peoples to develop their economic resources and to increase their productive capacities.

Such was the statement on national policy enunciated by Congress in 1954. Almost every major study since that time, whether by Senate and House committees or private research organizations, has endorsed it. The demands of national defense, to say nothing of sheer human compassion, call for increased economic and technical assistance to underdeveloped nations — the nations that represent the balance of power between the free and communist worlds.

It was in the interests of rallying public opinion back of the Mutual Aid program, particularly, that there was held in Washington, D. C., February 25, 1958, an all day bipartisan Conference on Foreign Aspects of United States National Security.

The air was electric with excitement as the 1,200 people present—some of them from as far away as Hawaii—gathered in the Grand Ball Room of the Hotel Statler. Ranged against the wall back of the speakers' table were the flags of all nations, affording a colorful backdrop to what was one of the most amazing convocations ever held in the capital city. Everyone was conscious of the fact that this coming together of the leaders of both political parties, plus the leaders of the major religious faiths, indicated the development of a new procedure in American government. Actually it was a bipartisan, inter-faith lobby, working both for national defense and world peace, with the emphasis on non-military approaches to peace.

Rarely has such an array of world-renowned political figures gathered together in one place and in one accord. Among the speakers were President Eisenhower, Vice-President Nixon, Harry S. Truman, Adlai E. Stevenson, Secretary of State John Foster Dulles, Secretary of Defense Neil H. McElroy, Allen W. Dulles and Dean G. Acheson.

Eric Johnston had done an extraordinary job of promotion, and presided superbly as the chairman of the conference. Spokesmen for the great religious bodies of the nation, in the order of their appearance, were the President of the National Council of Churches; Rabbi Theodore L. Adams, President of the Synagogue Council of America; and Bishop Fulton J. Sheen, Auxiliary Bishop of New York.

The address of Bishop Sheen was probably the best Protestant missionary address ever given by a Roman Catholic! He paid a tremendous tribute to the Division of Foreign Missions and the Department of International Affairs of the National Council, emphasing the fact that these agencies represented Mutual Aid at its highest and best—in the dimensions of religion, faith in God, and love for all mankind.

All the speakers were united in their conviction that what is proposed is not a give-away program but a self-help program. Unless there is a lowering of trade barriers and a building up of the economy of the less developed nations, not even American industry can thrive. John Foster Dulles warned in strongest terms against the idea that military power is Russia's only threat to the free world. The real thrust of the communist powers now is in their economic and cultural penetration of those areas where whole populations are living on a bare subsistence level. The Sino-Soviet bloc is expanding its economic aid even beyond the one and a half billion dollars worth of assistance they are known to have given up to the end of 1957. In the meantime, the American people are cherishing the illusion that our economic aid program is bigger than it really is, for the reason that what we call *foreign* aid is in such large measure *military* aid. These terms should be disentangled. Out of a $3,766,000,000 foreign aid program in 1956-1957, for example, only $402,000,000 actually went for economic development and technical cooperation.

It is of the utmost importance that our pastors and laymen at the grass roots level do everything possible to arouse America, and particularly Congress, to the importance of the Mutual Aid program. For it is in the realm of hunger and human need, as well as ideology and religious faith, that the world's destinies will be determined.

EDWIN T. DAHLBERG

Rural Churches

(*Continued from page* 11)

fessor at the Missouri School of Religion, Columbia, Mo., in a study published in 1939 and reprinted in 1956. Where the idea has succeeded it has made possible broader programs that separate churches could never have afforded or administered. Bringing in laymen has enriched programs and made them more realistic for the community.

In 1929 five theological seminaries in New England inaugurated courses on the Rural Ministry. Malcolm Dana (Congregational) began to teach at Hartford and Yale, Ralph S. Adams (Reformed) at Bangor, Charles M. McConnell (Methodist) at Boston and Newton. Other early teachers were Ralph Felton at Drew and Warren Wilson at Union.

In 1931 the Committee on Town and Country Church began to report annually to both the Home Missions Council and the Federal Council of Churches, eventually becoming the Department of the Town and Country Church of the succeeding National Council of Churches.

In 1944 a modest budget enabled the Town and Country Churches Committee to start annual convocations, more systematic field service, and the publication of a monthly periodical. The committee's program soon included rather extensive informal consultation with the U. S. Department of Agriculture and the National Catholic Rural Life Conference, the state colleges of agriculture and other units of the church councils. Rural Life Sunday was instituted in 1929, and Harvest Festivals in 1943, and leaflets were published to aid in their observance.

Subcommittees dealt with sharecropper work, land tenure and family farming, practical workshops, extension classes on such subjects as low-cost construction, rural worship services, daily vacation Bible schools and inter-racial problems.

The Department has encouraged research and published bibliographies. Today the rural pastor can turn to a very considerable body of studies and reports to guide his work.

The work expanded until during 1947, 37 rural church institutes were conducted directly by the committee or through cooperation with other agencies, and were attended by 1,500 persons, mostly pastors.

Four years ago the Ford Foundation gave $50,000 to the University of Missouri for a study of the Missouri rural churches and publication of the final portion of the findings will take place shortly.

(*Continued on page* 22)

Outlook

The Churches and Alcohol

THIS is the title of a significant pronouncement adopted February 26 by the National Council's General Board.

Dealing with an enormously complex subject, about which the churches have held, and still hold, strongly differing views, it brings to focus on alcohol the best wisdom that theology, scientific study and human experience can offer.

It gives guidance for those planning the alcohol education programs of the churches. It summons the churches to participation and support of sound community programs of education in this field. It recognizes the necessity of social control of alcohol and demonstrates the ways in which the churches can help create effective safeguards.

Of even greater importance for those who are the victims of alcohol—the alcoholics and their families, the heavy drinkers whose imbibing is limiting their living—is the new approach to their problems presented in this statement. Here is the offer of help which they so desperately need.

"Alcoholics are persons in need of diagnosis, understanding, guidance and treatment. They are especially in need of pastoral care and the divine love which the church can bring them. There need be no condoning of their behavior but neither should a church permit its antagonism to alcohol to prevent its offering an effective ministry to alcoholics and their families. Ministers and churches should not be content merely to direct alcoholics to treatment centers."

It is hard to overemphasize what this statement from the Protestant and Orthodox Churches of America will mean to the millions who drink, both those who are controlled and casual drinkers and those who are in trouble with alcohol. To many of them the churches have in the past seemed to offer little understanding or sympathy; to others the doors of the church seemed closed against them. Communication between drinkers and non-drinkers becomes possible again as a result of this statement.

Many ministers have been eager to preach about alcohol but have held back lest the presentation of their views prove divisive. This statement demonstrates that Christians can differ about alcohol and still discuss the problems the beverage produces.

Tragically in the past the differences have loomed so large that the leaders of various churches have not even tried to talk together. Now they find, as the statement indicates, that

"Although differences of conscientious conviction in relation to certain aspects of the alcohol problem exist among the churches . . . the area of agreement is sufficiently large and significant and the problems so urgent as to demand the attention of the Council."

This statement is the result of more than three years' effort. It was originally drafted and rewritten by a joint committee from the Departments of Social Welfare and of Pastoral Services. It was then submitted to both departments and suggestions offered there were incorporated in the draft which went to the Council's Division of Christian Life and Work. It was then submitted to the General Board, which adopted it with a minor change.

The entire spectrum of opinion on alcohol was included in the committees and groups which studied the statement. It represents not acquiescent, but enthusiastic, approval.

The Right To Be Human

ADDING up human rights gives a sum total of the right to be human!

In this year of our Lord 1958, and the Tenth Anniversary of the Universal Declaration of Human Rights, what are some human concerns of Christians?

A number of widespread revolutions around the world are struggles for human rights, for the right to live a longer, fuller human life. These revolutions are in the newly developing countries – and in the highly industrialized ones; they are in the free nations, against injustice and discrimination—and in the satellite countries and in the Soviet Union itself against reactionary communist doctrine and practices. These revolutions are sometimes more, sometimes less, violent outwardly, but in either way they are rocking and changing the old orders.

What are these revolutions? They are "overturnings" of old ideas, attitudes and practices which have kept human beings from realizing their humanity. These revolutions have to do with overcoming poverty, hunger and disease; with political independence, voting and liberty; with breaking down unfairness, discrimination, and segregation; with dignity, honor and respect of persons; with freedom of conscience, worship and religious practices.

Christians and churches have been foremost among the instigators of these revolutions—sometimes unconsciously. Christian convictions, from the Judeo-Christian heritage, along with ideas from the Enlightenment, helped to shape revolutions in the "New World" on American shores, and in the Western world. Thus spoke some of these forefathers:

> "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these Rights, Governments are instituted among Men, deriving their just powers from the consent of the governed."

Human rights derive from Him who created man—to be human.

When missionaries and other practicing Christians from western lands went to other parts of the world they sowed the seeds of revolution abroad as well as at home. When they preached and practiced the Gospel, their hearers listened—especially when they heard

the promises of the Good News for life eternal—and for life abundant; to give insight to the blind; to loose the captive; to let the oppressed go free! As in New Testament times, the words are true of the modern Christian apostles: "These men who have turned the world upside down have come here also."

These are the facts, the attitudes, the realities which deny the communist canard that religion brought opiates and oppression to the peoples of the world. The truth is that "Where the Spirit of the Lord is, there is freedom."

Christians becoming more explicitly aware of their role in preaching and practicing human rights, gave more direct leadership in a series of statements and actions: In 1942-43 the "Guiding Principles for a Just and Durable Peace" and "Six Pillars of Peace" through the Federal Council of Churches emphasized human rights as essential to peace in the post-war world. In 1945 the churches played a key role in writing human concerns into the Charter of the United Nations in seven places, including a special Commisison on Human Rights.

In 1948 the Federal Council of Churches, through cooperation of many of its departments, set forth a comprehensive statement of human rights in light of the Christian faith. The Commission of the Churches on International Affairs, serving the World Council of Churches and the International Missionary Council, was hard at work at the world level of church life and in relation to the United Nations. The UN Commission through long, intensive work developed a Universal Declaration. The churches, along with others, had meanwhile laid a background of strong public support and helped in creating such world opinion that the Declaration of Human Rights was adopted in 1948 in the General Assembly of the United Nations by unanimous vote. That document has had profound influence on acutal writing of the constitutions of many nations, and on their practices.

During the past decade the churches have continued to develop their Christian concerns in human rights. They have carried on programs of education and of action. Human rights are important parts of the ongoing work of the divisions of the National Council of Churches and the constituent communions: in Foreign Missions, Home Missions, Christian Education, and Church World Service, as well as Christian Life and Work. Various units in the National Council and in the denominations are carrying on specific action programs in human rights: in Church and Economic Life, Racial and Cultural Relations, Social Welfare, Religious Liberty, the United Christian Youth Movement, and in national and community programs in International Affairs and in the work of United Church Women. Such action programs have been carried on in local communities in all parts of the country; in relation to local, state and national government; and at the United Nations.

Recently, church representatives have been working with other non-governmental organizations and have consulted the government in order to help make as effective as possible the year-long celebration of the tenth anniversary of the Declaration of Human Rights during 1958. They have been writing booklets, developing programs and laying plans, cooperating with others, but also working specifically through the National Council of Churches and the constituent communions. Once more in a changed and changing world the churches are lifting up the concerns of the Christian faith related to human rights. This can be another year—and a special one—of moving forward through our churches and cooperating with others of good will in advancing human rights at home and around the globe.

In a world of revolutions, God is calling us as Christians, who helped to start these revolutions, to prayer, study and action for human rights. A question of Jesus seems in point here, in light of our Christian faith and its relation to human rights: "What more are you doing than others?"

Churches and Alcohol (*Continued from page 8*)

growth of the transforming power of the gospel itself. Where men's whole lives are changed through the permeation of the gospel, there will be resulting change in all aspects of their living, including their conduct in reference to alcohol. It is the conviction of the Christian churches that widespread acceptance of Christian ethical standards provides the most effective means of social control.

2. We recognize that the alcohol problem is related to other social problems. Thus, another means of social control involves the removal of degrading social conditions such as poverty, disease, bad housing, poor education, and inadequate recreational and health facilities. Effective social control involves strengthening family life and creating a wholesome moral atmosphere. It involves providing mental health clinics, family case work agencies, and pastoral counseling programs as a means of strengthening persons emotionally and socially. Here again the healing, renewing power of the Christian faith must play its true role. Here also the whole social welfare program of the churches makes its contribution.

3. The churches' efforts, properly directed to the achievement of adequate programs of education, Christian teaching, and social renewal will make more effective whatever legal controls may be necessary. The general public must be protected from those whose drinking endangers others. The legal controls relating to beverage alcohol should be aimed to reduce its use.

Many kinds of legal controls have been advocated by member churches among which are the regulation of advertising of alcoholic beverages, local option, government production and sale, the use of public revenue from the sale of alcoholic beverages for the benefit of alcoholics and their families, and the limitation of places and hours of sale. There is wide agreement among the churches with regard to legal restraints on driving while under the influence of alcohol and on the sale of alcoholic beverages to minors.

Conclusion

The serious and complicated problems arising out of the use of beverage alcohol cannot be ignored. Christians should examine their own conduct in relation to alcohol. Our churches should be sure youth and adults are informed about the nature of alcohol and the problems connected with its use. They should do all in their power to strengthen their ministry to alcoholics and their families. Long-range programs involving research, education, Christian teaching and social action should be developed and carried through responsibly by the churches.

Family Life Clinic sponsored by the Indianapolis Council of Churches

Time to Learn the Facts of Family Life

By Elsa Kruuse

THE churches are demonstrating increasingly their desire to do something more than apply a "mustard plaster" when family life cracks at the seams.

They are determined to do more than talk about the disrupting effects of alcoholism, delinquency, marital unhappiness, and divorce.

Evidence of this desire was given recently in the city of Indianapolis where 865 men and women, representing not only the churches but virtually every agency that cares about the welfare of the family, spent three days together in a Family Life Clinic.

They had before them a candid portrait of their community of Greater Indianapolis—facts, figures and opinions gathered during a year in a gigantic cooperative effort of local churches and welfare agencies.

The clinic diagnosed the problems of family life in a fast-changing society, the price the community pays for broken lives, and the many resources that can be more effectively utilized in preserving them. It gave the churches a new insight into the pastoral role they may play in strengthening family resources, and providing help before the distress signal is raised.

Indianapolis is not the first city where the churches have resorted to clinical analysis in combating the undermining effects on the family of present-day living.

Since 1954, when the plan was first advanced by the National Council of Churches, churches in 15 major centers across the nation have held a survey and clinic, with results that continue to stimulate greater and better efforts in behalf of the cornerstone of society—the family.

Dayton, O., was the "guinea pig." The initial clinic was held there in 1954. Three years later Rev. Raymond Peters, executive director of the Dayton Church Federation, had this to say about the results:

"There has been a continuing helpful relationship between the churches and community agencies. The clinic made our community aware of family life needs as they exist here."

Churches in Grand Rapids, Mich.; Oklahoma City, Okla.; Evansville, Ind.; Worcester, Mass., and other communities have held clinics with worthwhile results.

The step-by-step story of what happened in Indianapolis, culminating in a three-day clinic in January, is worth recounting. Mainspring of the undertaking was Rev. Richard Lentz, now director of Family Life of the Disciples of Christ, a Hoosier born in Indianapolis. For several years he held a similar position in the National Council of Churches; helped spawn the idea of family clinics, and directed several of them.

The initial step was taken more than a year ago by the Christian Family Life Committee of the Church Federation of Greater Indianapolis. Through a preparatory study, the basic documents were produced for study and discussion in four seminars at the Family Life Clinic.

Careful plans were laid to cover Marion County—the area served by the churches of Indianapolis—and get acquainted with its families. How they lived, how much they earned, how many were divorced and how many working mothers were bringing up children alone—these facts and many more were necessary if the churches were to be able to serve them better.

Eighty-nine churches and 39 community agencies in the city agreed to cooperate in the project. A two-page questionnaire was widely distributed among the churches to determine just what problems families do face. Every group was included—the churched and unchurched, white and Negro, rich and poor. Teams of volunteers spent hours with the County Clerk, went over juvenile court records and talked with a judge and officers of the city's courts. The Chamber of Commerce provided invaluable statistics and charts. Family Service and other welfare agencies lent their expert assistance to the church teams. Public school authorities, the public library. Butler University's sociology department, the "Y's" and the Red Cross—these and others joined forces for a year to "take the city's pulse."

Not all the informtaion was in the form of statistics. It went deeper by acquainting the church teams with the community agencies and developing a cooperative approach to dealing with problems in the community. The results of the survey were compressed into a 186-page report for those participating in the clinic.

In four seminars, the questions were asked:

1. What does the Christian faith have to offer toward the solution of basic issues families face?
2. What are ways in which the local church may work effectively with families?
3. What is the local church's opportunity for unchurched families in the neighborhood?
4. How can the churches, in cooperation with each other and with community agencies, develop a more favorable climate for family living in Greater Indianapolis?

What was the significance to the churches of the statement of the woman who said, "We don't have enough good clothes to wear to go to church." Was she making excuses or was this a problem for a church attendance committee? It was assigned to the seminar on reaching the unchurched.

Did the obvious abdication of authority shown by so many of the fathers questioned represent a significant shift

in parental roles? This was a possibility which should be brought up in Seminar I.

What were the real reasons behind the 2,842 divorces in Marion County in 1956? Delegates in Seminar IV wrestled with the question, seeking ways to reduce the alarming number of legal separations.

The 865 delegates named by the participating churches and agencies looked at the candid portrait of their town—not a very pretty canvas in spots, but one that with a lot of hard work and cooperation could be improved.

It revealed the real needs of the community and induced each local church to take a realistic look at its own program for families rather than just its individual members. It also acquainted the churches with community agencies as eager to share their experience with the churches as to recognize that the churches could help them with many of their "problem people."

What were the results? A concise booklet published this month by the Church Federation presents the conclusions.

"It was amazing," says this report, "to see how completely seven different discussion groups came to agreement not only in defining problems but in affirming the power of the Christian faith to help families face and find solutions for the problems which mar family life."

Some very specific suggestions were made in the general area of Christian education and counseling. Several groups mentioned the need for sex education in high-school-age church groups and an earlier start in pre-marital counseling than is now the case in the churches offering it. Education programs on the difficulties of those suffering from alcoholism and mental illness were also recognized as increasingly urgent.

Keep our church doors open, one group pleaded, so that no one may feel that a locked door keeps him from God when he is in need of spiritual help. This "open door" policy must be extended to those on welfare rolls, the alcoholics and other disturbed people who need peace and quiet and understanding, another group declared. And all agreed that it is not enough merely to open church doors to minority groups but that they must be made to feel wanted.

"Big Brothers," "Big Sisters" and Newcomers' Clubs were recommended as important aids to assimilating new families into the church, and all strongly endorsed well-organized Family Nights and more family participation programs. It was noted that two words which kept recurring in group meetings were "splintering" and "fragmenting." Many felt, apparently, that the church has been guilty of separating the family in many of its programs. "It's got so that members of one family scarcely see each other on Sundays even though they're all in the same church," was the comment of one delegate.

In the idea-packed summary of the Indianapolis Family Life Clinic, the church's responsibility to its members and others is spelled out.

"The churches have a responsibility," says the statement, "to serve the total needs of people, including their social needs." It urged better communication between the churches and social agencies, many of which were pioneered by the churches and religious institutions; better use of television in the home and more help for unmarried mothers. It recognized the financial dilemma of churches in low economic areas and recommended that they be assisted by wealthier churches, possibly through a local council of churches.

Follow-ups by seminar leaders in letters and phone calls—such as are now being made in Indianapolis—were also regarded as essential to keeping the steam up under churches and local agencies alike, now that the interest of the community has been aroused.

The Indianapolis *Times,* a few days before the Family Life Clinic opened, lauded the survey as an "eye-opener."

"We were impressed by the common sense and sincerity and practical abilities of the local men and women who are doing this work. . . . If they can help only a few find simple happiness based on healthful personal adjustment, confidence and faith in the future, their mission among us will have been justified."

"When professional workers see that the church is interested and concerned and that church people understand what the agencies are really doing," says Rev. William H. Genne, "it develops mutual respect for each other." Mr. Genne is executive director of the Department of Family Life of the National Council of Churches, which has sponsored 13 of the 15 Family Life Clinics which have been conducted across the nation since 1952.

No family life clinics have been tried in New York or Chicago because of their size. However, the School of Leadership Education of the Church Federation of Greater Chicago a few weeks ago conducted a special course on family life programs in the local church.

Many useful publications and excellent audio-visual tools are available to churches for just such programs. Some are produced denominationally and others by the National Council of Churches and its Broadcasting and Film Commission. With only a few weeks before National Family Week—the first week in May—ministers and church family life committees are busy setting up programs.

Dr. Lentz has compiled an extremely useful *Christian Family Life Bibliography,* published by the United Christian Missionary Society. A good list of children's books called *Family Life Around the World* is available in most public libraries. Suggestions for the observance of National Family Week and a booklet of family devotions, *Pages of Power,* have been prepared by the Family Life department of the National Council.

Dramas presenting family problems come in a Family Life Kit of four sound filmstrips which have been widely used in churches across the country. Dealing with courtship problems, family separation, strife over TV and parental disapproval of choice of a marriage partner, these black and white filmstrips are available from the Broadcasting and Film Commission.

Most widely acclaimed in this field to date is *Split-Level Family,* which has already been shown in more than 800 local churches. And a 44-minute film, *Wonderful Life* is also recommended for family life programs.

To focus church and community thought on the family takes longer than a week, a month or a year. Yet, thanks to these Family Life Clinics, this focus is being sharpened and its impact deepened through study, cooperation with mutual respect, and action. Yes, and by something else. Startling in its simplicity is one "finding" of the Indianapolis Family Life Clinic: "Christian faith places its emphasis on love. This is the basis for a solution of all problems of human relations, for this love is sure and unchanging."

Rural Churches

(*Continued from page* 18)

A grant of $250,000 from the Ford Foundation is making possible a study of the Southern Appalachian Area. Colleges, community agencies and social service groups have been enlisted for research into the overall socio-economic factors as well as the religious complexities of this low economic, surplus population area which every year exports many of its people to Chicago, Detroit, Columbus and elsewhere.

All these things—program helps, recognition, fellowships, training opportunities, knowledge of others' success have been of profound encouragement to the present-day rural pastor. One who abandoned the field years ago recently remarked* wistfully: "If we could have had these things when I was younger, I would have remained in the rural ministry."

*Quoted by Mark Rich in his new book, "The Rural Church Movement," Juniper Knoll Press, 1957.

By Law Or Self-Discipline?

This question posed by growing "Open Sunday" trend of commercial roadside establishments raises dilemma for Protestant churches in many cities in the U.S.

THE issue of Sunday closing of shops and businesses is agitating communities and their churches from the eastern seaboard to Hawaii. As many as 36 Protestant city councils and county ministerial associations are working on the problem and taking action of one sort or another. For the past year the National Council's Department of the Church and Economic Life has been making a study of the economic pressures related to Sunday observance in cooperation with the 46 state councils that are meeting the question in its many complex phases, some of them already involved in policy-making decisions.

The trouble arose when a startling spurt of Sunday activity began in recent months among businesses not formerly open on that day. Old exceptions in law, depending on the locality, had allowed various "essential" or recreational sales or services—drugs, beverages, golf courses, movies, ball parks, swimming pools, and, in at least one state, "growing plants." But now modest roadside selling by one or two persons suddenly blossomed into big time marketing involving many employees. Furniture and hardware stores and discount houses, many of which had moved to the country highways to escape municipal ordinances, made Sunday their biggest bargain day. Used-car dealers and realtors vied to grab the family on its Sunday ride.

In the cities grocery and meat chains began to stay open seven days a week for business as usual and big department stores, while not open, kept staffs of girls busy receiving telephone orders on Sunday-advertised specials. The pressure of competition operated to draw more and more, and often unwilling, tradesmen into remaining open, too. A recent report states that Sunday store openings have increased from 11 per cent in the East and South to 57 per cent in the West, with a 78 per cent increase in California.

Workers have had to choose between working on Sunday or losing their jobs. Some thriving businessmen argued their employees would be out of work except for this boom-day activity. And there was no doubt that some church-going members contributed to the situation by stopping on the way home from church to pick up milk, bread or other food that could have been bought as well on another day.

The demoralizing effect of all this on church attendance and family life and on individual physical and psychological factors was too plain to be ignored. Ministers and priests denounced the trend from their pulpits. In his message to the 182nd New Jersey legislature, Gov. Robert B. Meyner declared that "increasing commercial activity is drastically changing the character of Sunday as a day of rest." In Indiana former Governor Henry F. Schricker declared that "the ever-increasing commercialization of Sunday is detrimental to the best moral, religious and economic interest" of the community.

Unions Also Involved

Not only churches are involved but labor unions, trade associations, civic groups and public officials. For although Sunday observance began away back in history as a religious observance the "day of rest" principle long ago won backing in civil law and inspired the earliest measures taken to protect workers, particularly children and apprentices. Few conditions of work are more widely observed throughout the world than the weekly rest and many non-Christian countries observe Sunday as a day of rest equally with countries that are primarily Christian. With the shortening of the work week the "day" of rest has increasingly stretched, first to a day and a half and now, in several countries, including many parts of the U.S., is often two days. Workers have sought and obtained wage allowances as high as double or even triple time where work is required of them beyond the regular work week.

Many laws today contain only these economic regulations, but others are a mixture of business regulation and religious observance, and still others remain on the books unchanged from the earliest colonial and early federal periods of our history when a rigid, puritanism attempted to equate church-going with holiness and Sunday recreation and pleasure with sin, and when, moreover, minority religions were ignored in blue laws designed to sweep entire communities into a similar set of observances. Jews and certain Protestant sects with their observance of Saturday or the Sabbath were ignored, as were any scattered Moslems with their observance of Friday. Religious liberty was not then a recognized issue.

Such a chaotic condition on the law books has tended to encourage violations and to make difficult the efforts of those seeking legal remedy against Sunday employment. It has obscured thinking on the subject until motives often seem as mixed as methods and the situation has become thoroughly confused.

It is perhaps not surprising that at this stage Protestant churches and churchmen seem not to have developed one general line of action in this situation. Some have joined in efforts to repeal or amend old laws to bring them into more reasonable relation to present conditions and attitudes. Some have differentiated, and others have not, between economic and religious interests. Others have sought to protect Sunday and the church by protecting any statutes on the books and to strengthen them by added penalties. Still others have attempted amendment in the interest of equity and bonafide claims on behalf of religious liberty. Some have preferred not to attempt to "legislate religious devotion." Others have felt it was all right to enter into campaigns of persuasion.

Sticker Campaign

Perhaps the simplest action has been the sticker campaign. Out in Indianapolis, Protestants, Roman Catholics, civic and labor groups, including school commissioners, mayor and governor, joined in a campaign to "Respect Sunday—Keep It for the Family." Volunteers went from door to door getting signed pledges to "Respect Sunday" and within a short time five supermarket chains in the county with 76 stores joined in the campaign and voluntarily closed on Sunday.

In Joliet, Ill., a joint committee of Protestants and Roman Catholics issued 25,000 stickers for automobiles and homes, reading "Keep Sunday Holy—Don't Shop." In Lehigh County, Pa., the campaign slogan of the Allentown Area Council of Churches was "Stop, Don't Shop, on Sunday."

In other areas, slogans were not considered enough, The Honolulu Diocesan Union of Holy Name Societies in Waikiki and the Council of Protestant Churches in Camden, N. J., both called for a total boycott of merchants doing business on Sunday. The Detroit Council of Churches authorized "vigorous efforts" to close large commercial estab-

lishments on Sunday and called upon all members of its constituency to "refrain conscientiously from patronizing these establishments on Sunday and to urge their friends to do the same." The Greeley, Colo., Area Ministers' Association threatened to seek voter approval for a ban if grocers did not voluntarily close. Reprisal for non-compliance with Sunday laws went as far as threatened revocation of licenses in a bill approved by a legislative committee in Boston and sponsored by the Massachusetts Federation of Labor.

At a meeting in Philadelphia, the Lord's Day Alliance of the U.S. with some 400 clergymen and laymen in attendance adopted a resolution assailing the local mayor, Richardson Dilworth, as "a foe of the Christian Sabbath" and urged members "to remember the mayor's record should he become a Democratic candidate for governor." The Pennsylvania LDA has been critical of Dilworth since he notified the group he would "ignore the present blue laws" and permit Sunday sports and entertainment.

Antiquated Laws

In more than one situation antiquated, unenforceable laws are causing headaches. An Atlanta, Ga., alderman complained of local ordinances, "they are a lot of hodge podge and nobody knows exactly what they mean."

The Florida Supreme Court has ruled the state's Sabbath laws unconstitutional. In Cincinnati another court has reaffirmed Ohio's 125-year-old blue laws. The New York legislature is at a stalemate on the question. In Little Rock, Ark., where feelings run high, a longtime foe of the state's closing law has gone to jail for refusal to obey the ordinance.

Pennsylvania blue laws go back to 1794 and provide a four-dollar fine. Such fines stop no one and some think the answer is to raise them. Dr. Ellsworth E. Jackson, president of the state LDA, has proposed a $100 fine for *each item* sold on Sunday. A bill introduced in the House of Representatives calls for fines up to $300 or up to 90 days in jail. Three bills brought into the 1958 New Jersey legislature call for fines of $100 to $750 and penalties of 10 days to six months in jail.

In Lehigh County, Pa., a test case on the old laws has been made. Urged on by the Allentown Area Council of Churches, several area Chambers of Commerce, groups of civic leaders and a number of Lehigh Valley business men, the District Attorney undertook to check on establishments "doing business illegally" on Sunday. Preceded by newspaper and radio publicity and followed by hundreds of people, he took a team of law enforcement agents and visited 10 business concerns on a Sunday, taking the names of 118 men and women. A firm operating a chain of discount stores was sued by the state and the firm replied by charging that the Commonwealth's ancient blue laws constitute a "deprivation of liberty and property" and therefore violate the 14th Amendment to the Federal constitution.

As this explosive issue has evolved in some communities there has been cooperation or parallel action by Protestants and Roman Catholics. In other communities Protestants have found themselves in agreement, not with their Roman Catholic brethren, but with their Jewish confreres, as in New York City where the Department of Christian Social Relations of the Protestant Council, while advocating prohibition of commercial activities on Sunday, endorsed legislation that would permit places of business to be open on Sunday if closed on Saturday.

Self-Discipline Favored

By and large the growing sentiment among Protestants, while it is for Sunday observance and rest, is in favor of voluntary self-discipline as against trying to "legislate religious devotion."

The Denver Area Council of Churches has announced a campaign through "community consent." In Portland, the Oregon Council of Churches, while voting full support to voluntary Sunday closing of businesses, went on record as opposed to any Sunday closing legislation and "thoroughly disapproved of boycotting or picketing stores which remain open on Sunday."

Encouragement is given this point of view by the voluntary action of various retail establishments. In Dayon, Ohio, three large chains operating 50 food stores in the area closed down on Sunday "in the best interest of the community." The Kentucky Retail Food Dealers Association unanimously adopted a resolution resisting Sunday openings as "unnecessary, non-beneficial to consumers and unprofitable, influencing both morals and morale adversely." The churches supported the stores in their attitude. A Toledo grocery organization declared it would keep its ten stores closed despite contrary competition. In Salt Lake City major chain store operators have agreed to stay closed out of "deference to our customers" and so "our employees may have a day for worship and family activities."

In Denver the Meat Cutters Local Union 634 combatted Sunday work with a big billboard campaign featuring a little girl who appealed to the public to "Let my daddy stay home WITH ME on Sunday." All this is in line with the action taken last January by the National Retail Merchants Association when it went on record as favoring Sunday closings for all stores except those "primarily engaged in selling articles absolutely necessary to the health and welfare of the community."

One interesting development is the plea of ministers themselves to be relieved of some Sunday work. Clergymen in Greenville, S. C., and in Centralia, Wash., have urged days other than Sunday for funerals wherever possible in order to "reduce the work of clergymen, morticians, florists and others on the Lord's Day."

Occasionally a humorous note creeps into the struggle as when the Storey Theatres, Inc., only movie house in Decatur, Ga., petitioned the city commissioners for permission to show the film "The Ten Commandments" on Sunday, apparently never realizing that one of those Commandments is to "Remember the Sabbath Day to keep it holy." At any rate the city fathers said such action would be against the city law and forbade the Sunday showing.

Some campaigns which began as simple persuasive action have ended by stirring up legislative moves and counter legal suits. A movement in the District of Columbia began with a joint appeal by Protestants and Roman Catholics urging parishioners to "forego needless Sunday purchases" and respecting "right of individual conscience" with recognition that some groups observed another day than Sunday as their Sabbath. But other elements entered the campaign and several bills were introduced into Congress carrying heavy penalties for non-observance. The bills, now in committee, have drawn fire of the Seventh Day Adventists. The denomination's General Conference has sent resolutions to Congress "deploring" the proposed actions and pointing out that they are "essentially religious legislation" and as such violate the constitutional guarantee of church-state separation.

"The bill would make criminals of honest citizens," the Adventists said, "because they become offenders under the law by doing on a particular day acts which on any other day would be lawful and might be considered beneficial to society." They added that the measure "ignores people in the district who conscientiously believe that another day than Sunday is holy time."

Declaring that "there are millions of citizens in this nation who profess no particular religious faith," the Adventists went on to state that the suggested "Christian Amendment" by recognizing "the authority and law of Jesus Christ, Saviour and Ruler of Nations," would "establish Christianity as the religion of the government of the U.S. and make second-rate citizens of non-Christians in our country."

(*Continued on page* 26)

Living in Two Worlds

(*Continued from page* 5)

job description. It is the Indian boys and girls who bring it to life, real youngsters with real problems intensified by poverty and by isolation from the larger community.

Take a Friday morning, for instance, when the boys' advisor drops in at the office and finds Bill, the director, poking away with two fingers at the typewriter cutting a stencil for next Sunday's worship service.

"That boy John Yellowhorse; you know him, Bill, that lame Apache? He's a good kid, has a good mind; and he's got grit, dragging that crippled leg after him all over this campus. That's what I don't understand. His grades are slipping way down, and the boys tell me he's thinking about running away. He won't talk to me. Have a shot at him, will you, Bill?"

Bill agrees. He looks up John Yellowhorse's schedule, waylays him after class, and gets permission at the principal's office to take him home for lunch. It takes a couple of hours to get at the root of the trouble, but finally it comes out. John Yellowhorse is in love, and he's broke. He can't earn spending money at the odd jobs the other boys do because his lame leg won't let him. He's ashamed of his ragged sweater and his worn-out shoes, and he wants to buy a valentine for his girl; he's seen the one he wants in a store window downtown, and it costs 25 cents.

Bill's hand goes deep into his pocket and fingers a quarter, but he doesn't bring it out. Nor does he call his wife and ask about that sweater their burly 16-year-old has outgrown. No, there must be another way out of this one.

"I tell you what, John. I need a good reliable boy to help me with attendance records. I just don't have time to do them myself. It's a real chore, and it takes somebody dependable, somebody the other students like and respect. I wonder; would you want to tackle it. It's worth a dollar and a half a week to me if you'll do it."

They shake hands on the bargain, and then Bill begins to wonder where he'll get the dollar and a half a week to pay John. His slender budget won't cover it, that's for sure.

That night he has a date to speak to the Congregational youth group in town, and he puts the problem up to them. They talk it over, and agree to earn money themselves to pay John's wages, with the understanding that this is a strictly anonymous deal; John is not to know, and neither is anybody else.

The students all know that Bill's office is one sure place to find a listening ear—too sure by far, Bill's wife thinks.

"It's absurd, Bill," she declares. "Those youngsters just take advantage of you. You ought to shut that office door and come home and get some rest."

"How can I shut the door, Mary, when there are kids waiting to see me? Oh, sometimes I know they're lonesome and just want to talk, of course; but every now and then one of them is in real trouble, and how do I know when that one's going to show up? Like Billy Red Cloud last week. He came in with his suitcase all packed and said he saw my light and just thought he'd say goodbye before he ran away! Just because I happened to be in, he's still in school and things are working out for him. This morning it was Mollie Begay. Her parents have separated and each of them wants Mollie. The child had no inkling this was going to happen, and she's very fond of them both. She kept saying, 'How can I go home when I don't know what's home?' I promised to write them both and figure out a compromise arrangement."

And, as always when this issue comes up, Bill's wife decides that he is right. He really can't lock the office and go home.

The idea of an interdenominational program in government Indian boarding schools antedates the National Council of Churches itself by some 30 years. It was in 1919 that the Joint Indian Committee of the old Home Missions Council and the Council of Women for Home Missions appointed the first full-time religious work director to an Indian campus, and that was at Haskell Institute in Lawrence, Kan. Today, in addition to Haskell, the schools served include Albuquerque and Phoenix; Sherman Institute in Riverside, Calif.; Chemawa in Oregon and Flandreau in North Dakota; Intermountain School in Brigham City, Utah; and Mount Edgcumb in Sitka, Alaska. Part-time service is provided at Chilocco in Oklahoma and Wahpeton, N. D., the latter on a volunteer basis. On two campuses National Council staff is supplemented by volunteer service units from the Church of the Brethren.

Financial support for the program comes from home mission boards of 15 denominations plus a share in the offerings on the World Day of Prayer, the first Friday in Lent, which is sponsored by United Church Women. In Riverside, Calif., the church federation contributes toward salaries.

Hildegarde Thompson, chief of the Education Branch of the Indian Bureau, believes the religious work at the government schools fills a genuine need.

"In spite of all our efforts, the Indian people today are just about half as well educated as the general population," she told the National Council's Indian Committee last November. "One third more of them are functionally illiterate and one-sixth as many of them are in college. Yet we must not offer the Indian basic education, vocational skill, or higher learning at the expense of training his conscience. The man with a trained conscience has learned to think, to create, to command, to explore, to serve. The Indian must be no less a man than this."

What does the future hold for Bill's boys and girls, his Mollie Begay with her broken home, his mixed-up Billy Red Cloud, his John Yellowhorse with his lame leg and his plucky spirit, and all the rest? Wherever they go, back home to the reservation or out into the non-Indian world, their religious training in school will make it easy and natural for them to look to the church. They are ready for the church. If the church is ready for them, it can be an effective influence toward happy adjustment to adult life in either setting.

Education of Indian Americans

1700's: Most Indian education provided by missionaries.

1819: Congressional appropriation of $10,000 divided among church groups for Indian education.

1897: Federal government no longer permitted to appropriate funds for church-administered education.

1957: 94% of Indian school-age children are in school: of every ten, six attend public school; three are enrolled in federal schools; one in a mission school.

1958: Congressional appropriation for Indian education adds up to a cool $50,000,000, an increase of $6,000,000 over 1957. Of this increase, $2,600,000 is earmarked for federal subsidy to public schools in which Indian children are enrolled; $2,000,000 is designated for adult basic education; the remainder allows for an increase in the number of school-age children.

The Man Who Hurries

(*Continued from page* 14)

his friends say. They paint him as most persuasive and they marvel that in the end he often wins the assent of the opposition as well as its friendship. Bishop Oxnam cites that when Mr. Parlin led the fight against absolute pacifism in the General Conference of the Methodist Church, he found himself pitted against one of the best minds in the church, a man of great skill in debate, Dr. Ernest F. Tittle. Mr. Parlin won that debate by one vote and the two men became warm friends.

After the World Council Assembly in Amsterdam, no one in the United States made more speeches on behalf of the Council. Up and down the land, Charles Parlin trooped, making thoughtful addresses and convincing his hearers of the fine contribution to world Christianity of the great new ecumenical body.

Parlin is a devoted family man. His daughter, Camilla, who married the son of their former Englewood pastor, feels that love of family is the motivating force in her father's life, and she feels concern that this is not usually emphasized in articles about him.

She tells with considerable amusement today that she and her two brothers were in revolt during their teens against any manifestation of family affluence. Maybe it was due to some sense of guilt at having so much more than the rest of suffering humanity with whom they had identified themselves, through the church, since childhood. Whatever it was, they were permitted to follow their own bent.

She says that they even imposed some of their rigidities on their father. He loves large, fast cars and when he wanted to buy a Cadillac, the children were adamant. They would never step foot in it, they declared. So he stuck with small cars until they were older and finally agreed among themselves that they weren't being fair to their dad.

When Camilla scorned an Ivy League college and chose a small church-related college in Michigan, her Harvard Law School father and her Wellesley mother approved. When she wanted no society debut, again the family approved. When it came to her marriage to Rev. Harold Smith, Camilla wished it to be held in their home church with his father performing the ceremony and the entire church membership, plus all friends from childhood up, invited to the reception in the Englewood house. The family agreed, although they knew the house would bulge at the seams. An aunt played the piano, another aunt sang. It was a gay and happy affair in almost small-town tradition and minus the usual champagne. Methodism forswears liquor and Mr. Parlin's mother was a WCTU leader. None is ever served in the Parlin home.

When his children were small and it came time to build a summer home, Mr. Parlin called a family conference. Was it to be Silver Bay on Lake George, a religious community where Mrs. Parlin's family had summered during her childhood, or the beach beloved by Mr. Parlin. He was outvoted three to one. So the family has been part of the Silver Bay community and has taken part in many of the great conferences held successively in the huge convocation grounds. Each summer the sprawling house is filled with relatives and many friends.

Water sports are the favorite recreation — swimming, boating, water skiing. Mr. Parlin excels at all, and has taken on successive generations of children, first his own, then his grandchildren, and friends' youngsters to teach them to swim.

"Kids are half of dad's life," Camilla Smith says.

He now has four grandchildren — Camilla's two-year-old daughter, and the three boys of Charles C. Parlin, Jr., who is a lawyer in his father's firm of Shearman and Sterling and Wright. None of the original members of this firm are alive now. One of them, Mr. Shearman, who died before Mr. Parlin was born, served as attorney in the famous Henry Ward Beecher case, and Mr. Sterling was responsible for Sterling Chapel at Yale, to which he left his 50-million-dollar fortune.

The third son, Blackwood, also a lawyer, will be married this summer to a Glen Falls, N. Y., girl whose father is a physician and mother a psychiatrist.

Mr. Parlin is a tall, straight, athletically-built man, whose clear blue eyes and smooth, unlined face do not betray that he will be 60 in July.

He always appears unhurried and relaxed despite responsibilities that would give most younger men pause. He has quiet, subtle humor and a ready laugh.

Bishop Oxnam has a story about him that is extremely revealing. Before World Council of Churches officials knew Mr. Parlin at all, he was in Geneva and dropped into a committee session. He was brusquely informed that he was not a committee member and a "here's your hat, please hurry" suggestion was made. Deeply embarrassed, Bishop Oxnam apologized to Mr. Parlin "for the rudeness of one of my colleagues."

"But Mr. Parlin was not the least disturbed," Bishop Oxnam reports. "He merely laughted and said,

" 'Bromley, don't let that worry you one bit. I get paid to be insulted.' "

By Law or Self-Discipline?

(*Continued from page* 24)

Millions of Jews, Moslems, Hindus, Buddhists, Shintoists, and members of of other faiths, they said, do not accept Jesus of Nazareth as "Saviour and Ruler of Nations," but "not one of them is any less fully accredited and loyal as a citizen of the U.S. because of his non-Christian religion."

In Michigan also the Seventh Day Adventists have opposed proposed Sunday closing legislation that is supported by the Michigan Council of Churches and the Michigan Catholic Welfare Conference. Said Donald B. Myers, pastor of the Seventh Day Adventist Church in Saginaw, "It is our belief that religion can best be maintained by free and unhampered persuasion rather than by legal action."

Compromises have been offered and suggestions made—some of them representing a fresh approach. Various Jewish groups, including the American Jewish Congress, New Jersey region, and the New York Board of Rabbis, have suggested that firms be allowed to designate any one day in the week in which their stores would be closed. The Suburban Merchants Association of Trenton suggested allowing stores to open on Sunday afternoon. New York denominational executives meeting under auspices of the Protestant Council sent a telegram to the City Council stating their unanimous opposition to proposed liberalization of the Sabbath law and adding:

> "Our city's and nation's greatest need is for more opportunities for worship and rest rather than less. Proposed legislation would have practical effect of destroying Sabbath principle altogether in our culture. Solution to question raised by our Jewish brethren re Sabbath law liberalization cannot be thus achieved but rather by further extension of Sabbath principle. Instead of further commercialization of Sunday, both Saturday and Sunday should be observed as days of rest and worship."

Another proposal is similar but goes still further in recognition of present day tensions and pressures. At the International Convention of Christian Churches (Disciples of Christ) in Cleveland last fall, a motion was made by Dr. Myron E. Neal of Tulsa, Okla., and seconded by Rev. Dr. W. A. Welsh, pastor of a 4,000-member church in East Dallas, Tex., that the major weekly service of worship, including the sermon be held on Thursday evening. Pointing out that thousands of Americans leave the cities on Friday for recreational areas and do not return until Monday, he proposed in addition that a short commu-

(*Continued on page* 27)

CWS Representatives Visit Syngman Rhee

Dr. R. Norris Wilson, executive director of Church World Service, second from left; Dr. Syngman Rhee, center; and Fletcher Coates, associate director of public relations for the National Council, second from right. Dr. Wilson writes: "*Korea is different*—While much progress has been made in the last three years, it is a deeply broken and impoverished country. Even Seoul, the capital city, is full of rubble and want and Pusan and Taejon are also—it appeared to me at least at almost very bottom. It was cold—not like New York—but cold—and the ragged hungry were everywhere—shanty dwellings by the acre and few signs even of the relative prosperity one comes to expect for a fortunate few. Korea is still very much at war and the tension was high because of the piracy of the Korea National Air Lines plane a day before our arrival. We talked with President Rhee—a lonely, patriarchal, old man (deeply grateful to us), who was sadly embittered and bellicose about the Communists to the North. Surely Korea is a most unhappy land—and yet, everywhere we were met with wonderful courtesy and affection and gratitude—endless gratitude. Dr. Rhee kept repeating, 'We will not forget—my People will not forget.' "

Confusion on the Boards

(*Continued from page* 15)

"tepee" church shaped like an inverted "V" was constructed in the midst of an Oregon housing project. No doubt similar churches were being built in many places. The laminated beams rested on the edge of the foundation wall itself and supported the plank ceiling right down to the floor. The shingles of the roof and the green lawn met at the edge of the sidewalk leading to the entrance. A strip of plastic running from lawn to ridge brought a dramatic light across a simple altar. The problem of enclosing space was solved with directness, simplicity and economy.

When such a design was first entered in the yearly exhibit of new churches at the National Conference on Church Architecture, it caused amusement and raised eyebrows. The following year similar designs were given awards of merit. By now, there is hardly a city that cannot boast a "tepee church." In the interim most of these have been cheapened by superficial tricks and clichés in an effort to make them different. Little thought seems to be given to the question of suitability of site. What is completely restful in a grove of ever-

(*Continued on page* 28)

(*Continued from page* 26, *col.* 3)

nion service be held on Monday mornings before churchgoers return to work.

In supporting Dr. Neal's proposal, Dr. Welsh said that "worship patterns" have never been tied to one specific day for all. The church of the future, he declared, must "break out of the mold" and pioneer. A Thursday night service, he declared, would be "dynamic, different and daring."

Obviously the churches need to do a great deal more thinking on this complex problem, avoiding if they can the emotional overtones surrounding any re-examination of old tradition. They must clearly separate economic and religious issues, outer forms and inner principles. They must not regard the past as sacrosanct merely because it is the past, but attempt to relate economic, social and spiritual values to the realities of our present life.

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greens becomes much less so on the plains of Texas, even though preferable to a Colonial meeting house.

One of the jurors at the Detroit conference said, "Too many church architects have a preoccupation with roof design." Perhaps the tepee-shaped church led him to say this. There are certainly many new churches where it appears that the architect was trying too hard to be different. But the remark of the juror indicates confusion as regards contemporary design. One cannot enclose space, in the northern climes at least, without a roof. Architects of all ages have been preoccupied with roof enclosure. The very discovery of Gothic had as its main purpose the solution of roof design and, when carried to its culmination, made pure function into what has been called "frozen music."

This year's exhibit of new churches at the conference revealed few really new plans, although there are apparently many new requirements. The need for thinking through the relationship of worshippers to altar-table, to pulpit, to choir, should bring forth new ideas which are both imaginative and "common sense." Some new forms were evident and interesting. They appeared in the design, however, as if the architect didn't quite know what he was trying to accomplish. The real danger and confusion was the way in which a large portion of the design dripped with details thought to be contemporary.

Throwing off the bonds of eclecticism leaves today's architect free once again to use his imagination to the fullest. Given a full palette of new materials, we are truly on the verge of a new age of church design. Concrete is being made with unheard-of strength. In Sweden a new concrete-like material can be sawn like wood. In Mexico, Felix Candella is creating concrete roof structures 2" thick with imaginative surfaces which seem to unfold like a new fern. Engineer Nervi of Italy relaxes in a sailboat whose hull is made of concrete ¾" thick. Great pavilions are being built with roofs suspended by cables. Each day plastic is finding new uses in building construction. The church architecture of tomorrow will use these tools.

As a result, the thin-shell concrete roofs now rising over schools, auditoriums and air terminals will also rise over new churches. New shapes and unexpected designs will renew the oft-repeated statement, "I want a church to look like a church." This could be better stated, "I want a church to look like a place of worship." This is a valid request. But to say, "I want a church to look like the church I went to in my youth," is childish sentimentalism. If carried out in the decision of a building committee, such an attitude will result in the prostitution of man's greatest effort, the building of a temple. It takes a building committee with courage and some ability to probe deeper than the exterior appearance of an architect's proposed design. "What is the idea behind the design?" "What will the structure do to the people who enter it?" are good questions at this point. They will not come forth from a confused building committee.

How can an architect best enclose space for human occupancy? How can the architect of a church enclose space to create an emotional experience in the minds of those who enter its doors? Keeping the rain off and the worshipper warm, an attribute that even the cathedral did not fulfill in the latter case, is not enough. The enclosure of space, and its relationship to our ever-widening understanding of the universe, can be meaningful in our effort to create a worshipful setting only if approached with complete understanding and wise use of the palette now given us. Whether the space be constructed by keeping a thin film of plastic over the worshippers' heads by air pressure and an airlock at the entrance, or by supporting aluminum panels held in place by high tensile steel wires is not important if, on entering the space, conversation ceases and the visitor is drawn irresistibly into an architecture of "holy emptiness." In such a space, the need for tricks and styles fades away.

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New Triennium Launched

(*Continued from page 8*)

theological education in Asia, Africa and Latin America.

Dr. Ross urged church leaders to remember the lessons of Asia and to foresee the questions of church and state which will inevitably arise and to plan accordingly. He is convinced that the whole of Africa is a "continent of decision," and urged American mission boards to use every opportunity for large-scale educational and evangelistic work "even if it means the use of invested resources."

A comprehensive report on "The Churches, the Council and the Schools" was read to the Board by Dr. Gerald E. Knoff, executive secretary of the Council's Division of Christian Education, upon behalf of a staff committee. The paper said that "the nation is concerned about the real and imagined plight in which American education finds itself, and indeed, excitement and panic are not too strong nouns to use. The problem of federal aid, the "Supreme Court decision on segregation, the dawn of the satellite era, overcrowding and inadequate facilities, and the oncoming wave of college students are focal points." Dr. Knoff said that the churches are caught up in all these concerns.

Reporting on his Christmas mission to the men of the armed forces in Alaska as a guest of the commander-in-chief, Dr. Dahlberg proposed that Congress be alerted to the need for better chapel and Christian education facilities at several bases and sites in Alaska, including Adak Naval Station and Fort Greeley of the Army. He also urged that the chaplains be provided by the churches with more and better literature, especially catechetical helps, and that attention be given to the selection and training of the best possible chaplains.

Following are the members of the Joint Committee on the Problems of Alcohol:

Dr. Harold C. Letts, *chairman,* secretary for Social Action, United Lutheran Church; Rev. H. Rushton Bell, chaplain, Episcopal City Mission Society, New York; Roger Burgess (alternate), associate secretary, Board of Temperance of the Methodist Church, Washington, D. C.; Miss Miriam Corbett, administrative assistant, Council on Christian Social Progress, American Baptist Convention: Miss Alta E. Dines, Methodist educational director, Public Health Nursing Service, Community Service Society of New York; Dr. Clifford J. Earle, secretary, Department of Social Education and Action, Presbyterian Church, U.S.A., Philadelphia, Pa.; Dr. Caradine R. Hooton, general secretary, Board of Temperance of the Methodist Church, Washington, D. C.; John Park Lee, secretary, Division of Welfare Agencies, Presbyterian Church, U.S.A., Philadelphia, Pa.; Rev. James Renz, secretary, Department of Social Welfare, Church of the Brethren, Elgin, Ill.; Dr. Howard C. Schade, Nyack, N. Y., president, Reformed Church in America; Rev. David A. Works, Episcopal, president, North Conway Foundation, North Conway, N. H.; Miss Thelma Stevens, executive secretary, Division of Christian Social Relations, Woman's Division of Christian Service of the Methodist Church; Miss Esther C. Stamats, director, Christian Social Relations, General Department of United Church Women, National Council of Churches; Rev. Mark Shedron, executive director, Department of Pastoral Services, Division of Christian Life and Work, National Council of Churches; Dr. William J. Villaume, executive director, Department of Social Welfare, Division of Christian Life and Work, National Council of Churches.

The dates for the next triennial General Assembly in San Francisco were changed to December 4-9, 1960, after having first been set for mid-1961 in order to avoid a conflict with the General Assembly of the World Council in Ceylon. The latter meeting has been postponed until 1961. This will be the first General Assembly ever held on the Pacific Coast.

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BOOKS

Design for Adult Education in the Church

By PAUL BERGEVIN and JOHN MCKINLEY, Seabury Press, Greenwich, Conn., $6.00.

This book is both a report on and a design for a training program in adult religious education. The actual data for the book were developed through experimental work with adult groups in over 40 churches. The purpose of the study (and the plan which has resulted) is to present a carefully developed and experimentally tested design for training persons in leadership and member participation in adult religious education programs. Fortunately, this book is enriched by not being too narrowly cast in a church emphasis. The type of training that underlies the "Indiana Plan" has potential adaptations in adult education programs of many types.

Bergevin and McKinley present a valuable and carefully defined analysis of the problems peculiar to church programs in adult education. This introductory section of the book is worth the price of the book, especially if one wants to know *what* the problems are in the churches' approach to adults. In essence, the majority of the programming problems of the churches stem from two things: overly-centralized planning by denominational agencies, and secondly, failure to develop adequate procedures for program evaluation. Bergevin and McKinley examine adult religious education in terms of the *educational conditions* which are necessary for adult participation. They then present a training program which they have experimentally tested as a fulfillment of these conditions. The total program of planning, training, participation, and evaluation is called "the Indiana Plan."

The Indiana Plan presumes that effective adult religious education requires both training for leadership (particularly discussion leaders) and training for membership participation as well. In short, members of adult groups need to understand what happens in a group if they are to work effectively at any task. This requires an understanding of the need for freedom of expression, for creating persons-to-person communication, and the development of active individual participation. What this book presents is a realistic account of how this has been done through the Indiana Plan.

One of the central advantages of the plan is its stress on program flexibility. People work best on what they have created for themselves. This requires members of a church adult group to accept responsibility for their own program planning. This becomes a process of discovery of needs, development of relevant resources, and continual evaluation and re-planning. This is a process which cannot be done by *one* person, whether the designated group leader or the visiting "expert." Rather *every member* of a group using the principles of the Indiana Plan is able to lead and participate in all that happens within the life of the group.

One of the disadvantages of this book is that it requires persons who have been specially trained to make the fullest use of its resources. This is not a "how-to-do-it" book. The Indiana Plan presupposes a carefully trained group of persons who have been assisted by a trainer. The trainer is a resource person who has been prepared to help a group discover its own needs and the resources that can meet those needs. A reader should not expect to solve adult programming problems simply by purchasing the book.

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For a list of literature on church building and remodeling send a card to Rev. S. T. Ritenour,
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Room 92, 257 Fourth Ave., New York 10, N.Y.

Books Received

FAITH FOR PERSONAL CRISES, *Carl Michalson*, Charles Scribner's Sons, New York, N. Y., $3.50.

THE METHODIST WAY OF LIFE, *Gerald Kennedy*, Prentice-Hall, Inc., New York 11, N. Y., $3.50.

THE SUPPLEMENTARY BIBLE, *William Barrett Millard*, Vantage Press, New York, N. Y., $5.00.

DENOMINATIONS — HOW WE GOT THEM, *Stanley I. Stuber*, Association Press, New York, N. Y., $.50.

RELIGION AND HEALTH, *Simon Doniger*, editor, Association Press, New York, N. Y., paper, $.50.

QUESTIONS AND ANSWERS ON RELIGION, *Jack Finegan*, Association Press, New York, N. Y., paper, $.50.

THE BIBLE WHEN YOU NEED IT MOST, *T. Otto Nall*, Association Press, New York, N. Y., paper, $.50.

MODERN MAN LOOKS AT THE BIBLE, *William Neil*, Association Press, New York, N. Y., paper, $.50.

TEN MAKERS OF MODERN PROTESTANT THOUGHT, *George L. Hunt*, editor, Association Press, New York, N. Y., paper, $.50.

THE NATURE OF THE UNITY WE SEEK, *Paul S. Minear*, editor, Bethany Press, St. Louis, Mo., $4.00.

TESTAMENT OF VISION, *Henry Zylstra*, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., $3.50.

THE BIBLE COOKBOOK, *Marian Maeve O'Brien*, Bethany Press, St. Louis, Mo., $3.95.

THE TENDER GRASS, *Veda Graves*, Vantage Press, New York, N. Y., $2.50.

PSYCHOLOGY OF LEARNING AND TEACHING CHRISTIAN EDUCATION, *Thomas Meadows*, Pageant Press, New York 3, N. Y., $4.50.

A COMPANION TO THE BIBLE, *J. J. Von Allmen*, editor, Oxford University Press, New York, N. Y., $6.00.

RELIGION AS CREATIVE INSECURITY, *Peter A. Bertocci*, Association Press, New York, N. Y., $2.50.

INTERCESSORY PRAYER, *Edward W. Bauman*, Westminster Press, Philadelphia 7, Pa., $2.00.

INTRODUCING NEW TESTAMENT THEOLOGY, *Archibald M. Hunter*, Westminster Press, Philadelphia, Pa., $2.50.

THE ROAD TO REUNION, *Charles Duell Kean*, Seabury Press, Greenwich, Conn., $3.50.

PSYCHOANALYSIS AND CHRISTIANITY, *Arvid Runestam*, Augustana Press, Rock Island, Ill., $3.00.

THE CHILDREN'S CHOIR, *Ruth Krehbiel Jacobs*, Augustana Book Concern, Rock Island, Ill., $4.95.

WHY I AM A MORMON, *Wallace F. Bennett*, Thomas Nelson & Sons, New York. N. Y., $2.75.

UNDER THE STEEPLE, *Gabriel* and *Dorothy Fackre*, Abingdon Press, Nashville 2, Tenn., $2.00.

THE MEANING OF CHRIST, *Robert Clyde Johnson*, Westminster Press, Philadelphia, Pa., $1.00.

BARRIERS TO BELIEF, *Norman E. Langford*, Westminster Press, Philadelphia, Pa., $1.00.

THE YOUNG PEOPLE OF THE BIBLE, *Sara Jenkins*, Appleton-Century-Crofts, New York, N. Y., $3.95.

SEED FOR A SONG, *Lee Hastings Bristol, Jr.*, Little, Brown & Co., Boston, Mass., $3.75.

DANGEROUS FATHERS, PROBLEM MOTHERS AND TERRIBLE TEENS, *Carlyle Marney*, Abingdon Press, Nashville 2, Tenn., $2.00.

THEY MET AT PHILIPPI, *Carroll E. Simcox*, Oxford University Press, New York, N. Y., $3.75.

Religion as Creative Insecurity

By PETER A. BERTOCCI, Association Press, New York, $2.50.

For a generation with a high interest in tranquilizers, Peter A. Bertocci, professor of philosophy at Boston University, writes a book stating that Jesus taught and exemplified a way of life that brings blessedness not happiness, and that "the real problem of life is, for what shall we suffer?"

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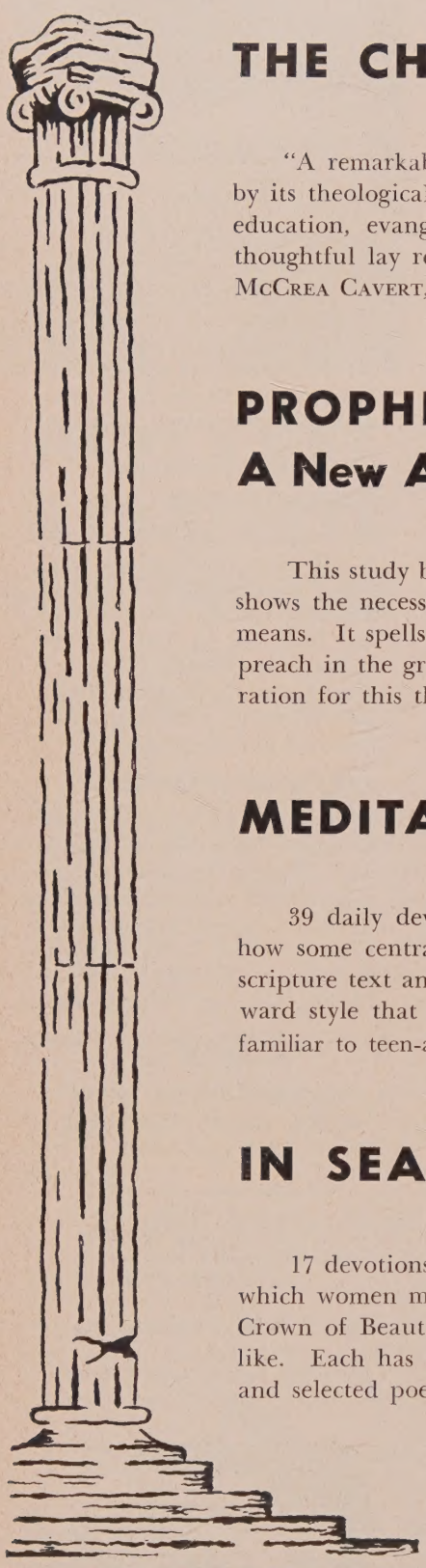

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